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☞ FOR TERMS, SEE LAST PAGE. ☜

THOLUCK.

AMONG those who, while at the University of Berlin, were happily influenced, under God, by the religious character and teaching of the recently departed ecclesiastical historian, it is gratifying to mention Dr. Tholuck. He is now, only fifty-two years of age; ten years younger than Neander was at the time of his death. And yet, in 1831, Dr. Robinson, in his account of theological education in Germany, had occasion to say that "To the American Christian who travels on this part of the continent, Tholuck is undoubtedly the most interesting person whose acquaintance he will make. He possesses a greater personal influence and reputation than any other theologian in Germany."

During the twenty years which have elapsed since that time, he has continued to exert a wide and, for the most part, certainly, a salutary influence not only in Germany, but also in other countries. Whoever has read the candid and judicious sketch of his life and character, in the Selections from German Literature, by Professors Edwards and Park, of the Theological Seminary at Andover, or the six sermons which they have translated, will need no preliminary remarks here to awaken an interest in the one now presented. Those sermons are on the Relation of Christians to the Law; on the Gentleness of Christ; on Fruitless Resolutions; on the Earnest of Eternal Life; on the Penitent Thief; and on the Presence of God with his Children.

Much, indeed, might be said which, in the following discourse, Dr. Tholuck has not said, on our Duty in view of Man's increasing Dominion over Nature, and on the text from which he illustrates and enforces the duty. The passage exhibits, in the most impressive connections, the pure and perfect state of Christians and the worship performed by them in heaven. Our Lord has taught us to pray, that the will of God may be done on earth as it is in heaven; and what we pray for, we should regard in our practice. Man's increasing dominion over nature, increases man's responsibility to God. It lays on us increased obligations to become personally and eminently pious. This view of the subject, the most important of all the views of it that can be given, Tholuck has presented to his hearers in his own vivid and earnest manner. And this, we ought to remember, he has done in one of the high places of a haughty rationalism and of scoffing at evangelical religion, and amidst hundreds of ardent, aspiring students; many of whom were elated by the audacious and delusive claims of infidelity, and many, though candidates for the ministry of the gospel, made no pretensions to any spiritual devotion. Had the unity of his sermon, or had time and the circumstances permitted, he might have expatiated on the increased facilities which we now possess, and the obligations which arise from our possessing such facilities, for promoting the interests of true religion within the limits of Christendom, and for making the gospel known to every human being. But to do justice to the considerations of this kind, which readily suggest themselves, would require a whole volume, instead of a single discourse. Would that they were duly pondered, and laid to heart, by all who profess and call themselves Christians! Yet, alas! how sad it would be for us, if we should neglect our own personal piety;—if, after having contributed, and labored, and preached for the salvation of others, we ourselves should be cast away! Let Tholuck, then, and let any man of God, speak to our hearts, and persuade us, first of all, to consecrate ourselves to the service of him who suffered and died for our redemption.

EXSUL.

[Translated from the German for the Watchman and Reflector.]

OUR DUTY IN VIEW OF MAN'S INCREASING DOMINION OVER NATURE.

A SERMON BY DR. THOLUCK, IN THE DOME-CHURCH CONNECTED WITH THE UNIVERSITY OF HALLE.

"O ye hypocrites, ye can discern the face of the sky; can ye not then discern also the signs of the times?" So speaks our Lord to those in his day who were learned in the Scriptures; and thus he urges still more strongly on Christian theologians, and with them also on Christendom in general, to consider the signs of our time, and learn to discern these signs. Our time has its special signs; and among them none of the least is the increasing power of man over nature. Wind and waves, and all the elements, the productions of the earth and of the sea, are continually more and more serviceable to man. Distances diminish; hindrances give way; means are multiplied. How are we as Christians to regard this sign of the time? In the present circumstances, truly, this is a seasonable question:—What, as Christians, in view of the ever-increasing dominion of man over nature, ought we especially to consider? This question, therefore, we propose.

The Bible is a wonderful book. It has, in effect, the answer to all questions;—if any one but knows how to ask aright! To our question also it gives the answer. You find it in the book of the Revelation, where in the 5th chapter, from the 8th to the 10th verse, it is said:—"And when he had taken the book, the four living creatures, and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Thou hast made us unto our God kings and priests; and we shall reign on the earth. Thus, in that wonderful vision, they sing, whom the Lamb of God has redeemed with his own blood; and from this song of praise there sounds forth the answer to our question; namely, that we only then become, to our welfare, kings of the earth, when we at the same time become priests of God.

> Thou art, O man, design'd
> To reign o'er all, land and sea;
> Yet, if to reign incline'd,
> Thou a holy priest must be.
> Wilt thou dominion gain,
> Without the pure, priestly heart,
> Snares in the splendid train
> It will bring, and death impart.

Come then, all ye whom the Lamb has redeemed with his blood out of every kindred, and has made you unto God kings and priests, perceive what these significant words would proclaim.

> Thou art, O man, design'd
> To reign o'er all, land and sea.

That is the first thing which they would say to us. Man is designed to reign on the earth. We see the first man, in childlike innocence, walking among the flowers of paradise and among the beasts of the field; and, never the less, the childlike man already bears on his brow the diadem of dominion. *God created man in his own image; in the image of God created he him.* That is man's patent of nobility, the patent set forth in the most ancient record that the human family possess. *Replenish the earth,* the divine word proceeds, *and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Let us place ourselves for a moment, where the creation is yet without man! Out of the depths of the abyss the earth has emerged; and, above, the heavens have become vaulted. The earth stands, spread out as a carpet; and upon it and over it and in the depths of the sea, all is teeming with life and activity. When you so contemplate the earth, in its first beauty and luxuriance of spring, as it came forth fresh from the womb of Omnipotence, and—yet without man—is it not as if all nature *waited* for him? as if he *must* come? Is not the earth fitted up magnificently, and adorned, as a royal palace that stands ready to receive its monarch? Does not the face of nature lie before you as a noble face, to which only the eye is wanting? But God created man in his own image, and subjected the earth to him; and the great face of the visible world has received its eye, and the royal palace its monarch. Its monarch? But O! where among all creatures do we find one more helpless than man, when he enters into the world? Then really was this naked, helpless, defenceless creature,—was *he* the monarch of nature? In that case we ask: Monarch, where is thy sceptre? But the sceptre of man is the spirit; and what but this spirit can the sacred record have intended by the image of God, when we behold man the most helpless of all beings, and yet he is appointed king of the earth? So stands the patent of his nobility in the beginning of the most ancient record that describes respecting his history.

The cherub with his drawn sword has closed paradise. The earth brings forth thistles and thorns; and the creatures and elements of the earth, like rebellious subjects, have lifted up the heel against their monarch. It is true, even fallen man with the sceptre of the spirit has performed heroic deeds. He has cut through the hard soil of the earth. He has made the waves bear him at his bidding; and he has tamed the lightning of the heavens. But, with all this, how powerless does he stand before the might of nature, when she lets loose her rebellious elements, and begins to war against him! We have done much, in order to make wind and waves obedient to us. But how easily can a violent shower of rain, a conflagration, a storm at sea, humble us, and give us to feel our nothingness! Let once the heavens open their floodgates, and the hurricane stir up the depths of the ocean; let tempest and surge begin a contest with human art;—how soon will man, on the frail vessel, when the proud masts break, and the firm keel gives way from its tenons, perceive that, in spite of all his power and art, he is only a servant, a poor helpless servant of Him whose throne is in heaven! The flash from the cloud man thinks he has tamed; and yet how feeble and helpless does he stand, when the storm connects itself with the least spark of the wild element, and flaming darts from on high become gigantic!

Brethren, however we might deny it, all that mankind possess is but the poor fragments of the great kingly sceptre; only One individual has had it entire. But when he appeared, men wondered, and said, "What manner of man is this, that even the wind and the sea obey him?" The King in the realm of spirits has become King also in the realm of nature. But he, who, respecting his disciples has said, "I have given to them the glory which thou hast given to me," has willed to possess, as all other goods, so also this royal dignity, not merely for himself. He has, as the prophetic voice announces, *made us unto our God kings and priests.* Still it has not appeared what we shall be. But this we know, "when we shall see him as he is, we shall also be like him." "If we die with him, we shall also live with him; if we suffer with him, we shall also reign with him." If the will of God reign in us completely, how then should not our will also reign over all? as Paul says to the Christians, "All is yours, and ye are Christ's, and Christ is God's." There will come a time for the children of God, when in a much higher measure than human art can achieve, power and dominion even over external nature will be given to them.

In that same declaration in which the royal dignity is assigned to men, they are elevated also to the priestly.

> Thou art, O man, design'd
> To reign o'er all, land and sea;
> *Yet, if to reign inclin'd,*
> *Thou a holy priest must be.*

Christians, God has called you, as the apostle Peter says, to "a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Has this been duly considered by you all? Is it not disgraceful, if we, if even theologians, read such a passage of the Holy Scripture, without perceiving what it says to us? Once, before the true High Priest for men appeared, there were among all nations distinct classes of priests. Priests are men who present offerings to God. So then, we, too, are called to present offerings. Yes, the true essence of the offering has first gone up in Christ; and every other offering has become only the shadow of the offering which he himself has brought, and which we are called to bring. The partition wall of those classes has fallen; and the eternal High Priest for men, who has entered into the holy of holies on high, has elevated all his disciples to be priests. Accordingly, in the Christian kingdom of God offerings are presented. The business of the priesthood had been to bring the offerings of others. The great self-sacrifice was presented by the eternal High Priest, of whom it is written that he who was without spot, that is, without blemish, "hath through the Holy Spirit offered himself to God." "Oblations and gifts, burnt-offerings and sacrifices for sin thou wouldst not!" he said. "Lo, I come to do thy will, O God." His whole life to the death,—yes, to the bloody death,—to the criminal's death,—was such a self-sacrifice; and so for this he has consecrated us, to offer up "*spiritual* sacrifices;" that is, to present, as an offering to him, ourselves with all we are and all we have.

Do you wish to know what a priestly man is in the sense of Jesus Christ? He is a priestly man, who offers, as an oblation to God, first of all, himself with his inmost affections, and then also his word and work united; who, continually, does or omits nothing small and nothing great, out of mere selfishness; who has no other will than that of his God. And in this sense—however diversified may be your circumstances—you should and can all be priests of God.

Priests of God you are, students! to whom conscience testifies that God is the beginning, and God the end of your studies. Now, while studying, whatever profession you may have in view, let the acquisition of truth be your only aim. O pursue this as a priestly occupation,—*of* God, *with* God, *for* God, since God is truth! From God's altar—whatever profession you may have in view—take the fire that enkindles your zeal! Upon God's altar lay yourselves, for his, not for your own glory.

But all ye others also! how ennobled is the meanest of your employments, if ye follow it with the priestly mind, if ye stop not in the business itself, if ye take into view the connection which it has with the whole divine arrangement, if ye as filling up your place in that arrangement bring your gift as an offering to God, how small soever it may be. O, my dear friends! variously situated as ye are, has the eternal goodness bestowed on you all manifold and various gifts; and are ye now controlling and using them, in order to prepare for yourselves good days, and glory and honor, forgetting that all these gifts are entrusted to you, not for your renown, but for the glorifying of Him who has bestowed them upon you? Sharers in the attributes of man, whoever and wherever ye may be! every thing that ye have received from God, ye should in return consecrate as an offering to Him.

What though to many all this appears as an impracticable *ideal,* which has no truth in real life? But ye err! certainly, ye err! There are priestly men on earth; in all conditions there are, certainly, men for whom it is the first concern of this life, in every small and every great act, to prove what is the good, acceptable, and perfect will of God, and then to bring their own as an offering. But as the priests of the ancient world had their classes and orders, so there are also among Christians two classes of these priestly souls. The one walk *before* God and bring their offerings in obedience; the other walk *in* God, and bring their offerings in *faith* and *love*. The first are found chiefly among the pious of Catholic Christendom; the others, among the excellent of the Evangelical. They who bring their offerings in faith and love, appreciate the fact that Christ has made them priests. It is they who can say, Thou wast slain, and hast redeemed us to God by thy blood! Thou hast made us unto God kings and priests! Thus sounds the new song which the glorified saints sing to their Saviour. It is love to the Lamb slain for our redemption, that awakens in man the priestly disposition, so that he, with inexpressible joy, continually offers up his own will to the love that has first loved him.

> My thoughts and desires Love has bound;
> And easy its yoke I have found.
> Love that wins, and sets me free,
> And bears my heart away;
> Love! I give myself to thee,
> Thine to be eternally.

Thus cry these priestly souls; and all among us that have tasted of this love, harmonize with them. As now where Christ elevates to the royal dignity, there is always connected with it the priestly dignity; so this connection is indispensably necessary if our royalty, if our dominion over nature, is not to ensnare and destroy us.

> Wilt thou dominion gain,
> Without the pure, priestly heart,
> Snares in the splendid train
> It will bring, and death impart.

This is the topic that remains to be considered. Great as is the truth here expressed, and manifest as it is, still it is little acknowledged among men. I mean the truth that all the gifts bestowed on us will ensnare and destroy us, in the proportion in which we apply them, not in the service of God, but merely in our own service. Our Lord has said "To whomsoever much is given, of him much shall be required." The measure of thy gifts, therefore, is also the measure of thy responsibility. Every applying of a gift to own service, instead of applying it to the service of God, becomes a judgment: For all which we have received through the eternal goodness, has been given to us, that we might present it again as a spiritual offering. Ye to whom little has been given, take care that ye do not envy your highly gifted brethren; for still, let me repeat it, *the measure of our gifts is the measure of our responsibility.* And how easily do eminent gifts ensnare and destroy! Is it not the root of all sin, when man forgets his dependence, when he regards himself only as a lord, and not at the same time as a servant? While now it is comparatively easy for the poorly gifted to bear in mind his dependence, how difficult it is for the richly gifted! He views himself as indeed lord and king. Hence it ought not at all to astonish us, if we find among the highly gifted fewer that are pious. What the apostle Paul says in reference to his time, "consider, dear brethren, your calling: not many wise after the flesh, not many mighty, not many noble, are called;" this, I say, is applicable at all times.

To a spiritually minded person it is a dreadful sight, to behold a man of eminent endowments, who, instead of being a priest in the service of God, is a priest of himself; while the incense, and the hymns, and the offerings are merely for the creature, instead of being for the Creator who is most worthy of praise forever. The thought is horrible!

We live, as we have said, in a time in which man is signally enriched with the means of making the elements and nature serve him. We live in a time in which individuals render themselves more and more independent of authoritative power. What now, if in the same degree in which our dominion increases, the fear of God, with consciousness of dependence on Him, diminishes more and more; if all these gifts and all these means are used, not in the service of the Holy God and his kingdom, but in the service of selfishness and inordinate longing for enjoyments; if man through such dominion become continually more free from his earthly limitations, but at the same time also more and more a servant of his earthly desires; if blinded man build altars and sing psalms to his own ingenuity and his own understanding, rather than to our Father in heaven, from whom cometh down every good and every perfect gift! What would become of such a generation, the ancient world already, in some measure, anticipated and foreshadowed in its wonderful legend respecting the audacity of Prometheus, who, with impious hand, pilfered from heaven its vivifying fire. Yes, and the voice of a man highly celebrated by the nation, spoke out to us, years ago, and portrayed such a time: "At that time the sour sweat of assiduity will be dried from every brow; the tears of longing will be wiped away from every eye; there will be loud laughter among men; for now reason has, of herself, perfected her work; mankind have attained their object; one and the same crown adorns the head of each, all being glorified together."

What we here express is no anxious dream. No; in this generation, undeniably, there is a tendency to dedicate to men, to the transient child of the hour, the temple which our pious ancestors built for the heavenly Father. From opposite sides men are striving to arrive at this one goal. Is the glorifying of man sought, on the one side, in mere cold knowledge; so it is on the other, in material enjoyment and the increase of its means. But the one class of persons as well as the other, would set the crown on the head of man. Much is said of "emancipation;" but it is as if this generation would emancipate themselves from their God. Indeed, it is rumored, that already an earthquake has broken and thrown up the ground on which Christ has built his church, and that the rumbling agitation, constantly more threatening, approaches us nearer and nearer; that the only name which has been given to men, whereby we can be saved, obtained its splendor by robbery, and, now divested of its exclusive glory, must step back into the rank of all other geniuses of mankind. I speak not thus, by any means, as though God's word had failed. No, truly; we know him who has said, "the gates of hell shall not prevail against my church." "I have reserved to myself seven thousand men, who have not bowed the knee to Baal," says the divine voice, even to-day, as it did in the time of Elijah. But I speak thus, because it is written, "Let him that standeth, take heed lest he fall." The spirit of the time is an intellectual atmosphere; and men inhale it, whether they will or not. But we, to whom it is written, "Be not conformed to this world," *we* have also another atmosphere, in which we should breathe, and become strong,—that immovable kingdom, which is founded on the pillars of eternity. Let us therefore, brethren, seek to be breathed upon by the quickening and invigorating influence of this kingdom; let us, more and more, learn that we can become truly free, only in the proportion in which we become servants of God; and can become kings of the earth, to our welfare, only in the proportion in which we become priests of that God, to whom all creatures in heaven and on earth and under the earth, should continually sing: *To thee only* be glory and praise and dominion, forever and ever. Amen.

LONDON FUNERALS, BURIAL GROUNDS, ETC.

[From a Correspondent.]

MESSRS. EDITORS,—In visiting the church-yards and burying-grounds of this mighty city, where sleep the bodies of so many "spiritual heroes," my feelings have been lacerated, time and again, by the outrageous "pomp and circumstance" of London funerals. If any ceremony on earth demands gravity, solemnity, and an absence of any thing like parade, it is a burial; hence, military and society funerals, as usually conducted, are objectionable. A London funeral is a show from beginning to end, a ridiculous performance, and the *performers are hired.*

Undertakers' signs read: "Undertaker and funeral feather-man"—"Funerals performed." The "*funeral* feather-man" was, for a week or two after my arrival, a mystery; but after seeing a "respectable funeral," I understood it. I remembered reading a statement that the cost of every burial in London, of a person above the rank of a pauper, would average $330, but supposed it was a mistake. There was no mistake about it.

FUNERAL CEREMONIES.

Passing along a street, your attention is attracted to two dismal looking men standing at the door of a house. They are dressed in very deep mourning. They wear long, black cloth cloaks, and their hats are completely enveloped in crape, the ends of which hang a yard or more down their backs. Each holds a staff, around the top of which is rolled a huge bundle of crape. These men are called mutes. They are heart-broken looking creatures; long practice has given them their rueful expression, and their wages depend on the amount of sorrow they are able to *look*. Soon the hearse and carriages come dashing up to the door. The hearse is an immense vehicle drawn by four or six black horses, with heads adorned with black plumes. From each corner of the hearse tall ostrich plumes wave, and in the centre is one four or five feet high. The carriages are all mourning carriages, never used except for funerals. The drivers, outriders and attendants are all dressed in very deep mourning. The procession moves, generally preceded by a man bearing on his head a platform some seven feet long and two broad, which is completely covered with tall, black feathers. He is the "funeral feather-man." He is followed by a dozen mourners, (more or less according to the respectability of the family, i. e. length of the purse,) whose duty it is to keep their eyes on the ground, and appear to be in the deepest distress. Every thing is overdone. It may appear solemn to a resident, but to a stranger it is ludicrous. The burial completed, and the friends away, these mourners and attendants doff their weeds and mourning cloaks, and adjourn to the nearest public house. On the return of the hearse, that portion of the mourners who are able may be seen seated on its top smoking short pipes; the rest, overcome by fatigue and gin and water, are stowed away inside. And so ends the spectacle.

CONSECRATED AND UNCONSECRATED GROUNDS.

In the vicinity of London there are a half dozen or more rural cemeteries, most of them beautifully located. In these places dissenters may be buried without the ceremonies of the Established Church.

Churchmen, of course, are very particular about the kind of ground they bury in. "The consecrated ground is divided from the unconsecrated by a clearly marked boundary;" so the notice reads. On one side of the boundary there is a small sign inscribed, "Consecrated," on the other, another inscribed, "Unconsecrated." I should never have known the difference from the looks of the ground, but there must be a difference, or they wouldn't say so. The ceremony, which makes it a fit burying-place, was performed before there were any burials; in fact, before fences were made, and the consecration extends to a certain limit only. How the good bishop managed to express himself on the occasion I am at a loss to know, unless he did it in the surveyor's language, stating the course—so many chains and links, then the angle, and so on. The distinctions you observe must be very fine. "Clearly marked boundary." Indeed! I observed in Highgate cemetery a tomb which appeared to be a family one. The arch above the door-way was divided by a line cut in the stone: on one side of the line was the word consecrated; on the other, unconsecrated. In this case, *one-half of the vault* had received the blessing. The particular benefits of burial in the consecrated half I have not yet ascertained.

LONDON BURIAL GROUNDS.

Burials *in* London are at length, it is believed, put an end to. Although the Metropolitan interments bill has not been adjusted finally, the practice is suspended. Ten years and more since, an attempt was made to prevent burials in the city, but the interest of the incumbents of the churches and the undertakers was found too powerful. A Committee of Parliament had the subject before them, and examined many witnesses. The most horrible revelations were made, some of which are too revolting for publication. I give you the substance of two or three exposures—comparatively mild cases—from which some notion of the rest may be obtained.

The basement of a chapel in Clement's Lane was used as a vault; it was 60 feet long, 29 broad, and 6 deep. Yet it was proved before the Committee that in ten years, 12,000 bodies had been buried there. Nothing but an ordinary plank floor separated the living worshippers from the corruption beneath. A simple calculation proves that it is impossible to stow away 10,000 infants in such a space, and the question was, "what became of the bodies?" The neighbors had long been astonished at the capacity of that vault, and alarmed at the prevalence of disease near it. A sewer passed immediately beneath the chapel. At length, the authorities closed it, and it was observed that the vault began to fill, very slowly, however. It was proved that abundance of quick-lime was then used. But what became of the coffins? A witness testified, "It was a regular thing for the minister's family next door to burn them." The level of the burial grounds is from 4 to 8 feet above the street, and the cause is obvious. Crowding coffin on coffin. Worse than that even. Here is an extract from the evidence of Chamberlain, a grave digger:

In 1831, I was employed at St. Clement's church, and from that time to 1838, I never opened a grave without cutting into other coffins. We were obliged to cut them away, the ground being so exceedingly full we could not make a grave without it. We have come to bodies quite perfect, could distinguish males from females, but were obliged to cut them away with choppers.

Bodies and coffins were burned in some yards, new coffins and shrouds sold to undertakers, &c., &c. Although it was found impossible to prevent city burials, these horrible revelations had the effect of establishing suburban cemeteries; and none who could afford to be buried *outside*, have been buried *in*, during the last ten years. It will be remembered that these city burial grounds are in the most thickly inhabited parts of the city; and it has long been notorious, that in these neighborhoods, the deaths were twice as numerous as in places a little removed.

CRUSADE AGAINST METROPOLITAN INTERMENTS.

After the cholera season last year, the newspapers began a crusade against metropolitan interments. The evidence taken by the Committee of Parliament was republished, and new facts of a similar nature made known. In spite of indignation meetings, got up by Established Church beneficiaries and undertakers, the matter was brought before Parliament, and city burials are among the things that were. The great difficulty in the way of the metropolitan interments bill is settling the claims of clergymen for compensation. Preventing the revolting practices enumerated is interfering with vested interests, for cramming bodies into the steaming, festering mass of corruption around their churches was their gain. And will it be believed they are to be compensated for a certain number of years. Undertakers are without "friends at court," and no provision is made for them. They complained loudly against the tyranny of the press, destroying their trade, taking bread from their children's mouths, &c., &c. They charged the papers with being in the pay of the rural cemeteries. Thereupon the press "carried the war into Africa," and charged the undertakers, as a class, with being extortioners, with habitually taking advantage of family afflictions, charging three times a fair price for services and furnishing, when people were little disposed to make bargains, and that their impositions, in a majority of instances, distressed the survivors, and in some instances, had brought them to the verge of beggary. The charges were proved abundantly. The Times and the Economist were particularly distinguished in this second crusade, and their invectives against funeral extravagance, and exhortations to funeral economy, were heeded. The Queen dowager left orders that there should be no pomp, no extravagant expenditure at her funeral, that every thing should be conducted decently and economically. Several distinguished persons have since left similar directions, and funerals now bid fair to become *respectable* in the proper sense of the word.

The papers published several undertakers' bills as samples of hundreds which had been sent to them. Nearly every one amounted to $500; some above it. A minister enclosed an undertaker's bill to the Economist. He stated that he had been executor to a friend, a tradesman, with a large family and small property. He went to the undertaker, told him he wanted a decent funeral merely, not a *respectable* one, every thing at the lowest price, and no superfluous attendants. Here are some of the items of the bill, the lowest that was received, and by many regarded as a wonder. I give the amounts in dollars and cents, and omit what seems to be absolutely necessary—cost of coffin, sexton, grave-digger's and coffin-bearers' fees, &c.:

Coffin cloth,	$8 16
3 ministers' hat bands and scarfs,	21 60
Clerk's hat band,	2 80
2 mutes and staffs covered,	9 36
6 pall bearers and scarfs,	43 20
6 mourners and scarfs,	38 88
Coffin maker and scarf,	7 20
Undertaker and scarf,	7 20
Ass't do. do.	7 20
Boy do.	2 80
37 pairs of gloves,	28 32
56 hat bands and ties,	3 36
Use of black velvet pall,	5 00
Use of seven mourning cloaks,	3 36
	$188 44

There were no carriages and hearse, the body having been borne by men. The amount of the bill was $290. The extortion in the above bill is in charging full price for scarfs, gloves, &c., which are worn at a dozen funerals at least; but comment is superfluous.

London, 1850. G. M. V.

For the Watchman and Reflector.

HINDERING A REVIVAL.

MESSRS. EDITORS,—In your paper of March 20, there is a painfully interesting article under the heading of "The Revival Hindered." Two similar instances have fallen under my own observation. A record of them may be useful. In a certain village in one of the Middle States, there were but two professors of religion. One was a very poor man, who dwelt in a cabin, and lived by days' work. He was an ignorant man. He possessed no books save a Bible and a hymn book, but his heart was filled with the love of Christ. He mourned over the condition of his fellow citizens as he saw them wholly given to the service of Satan. The gospel was seldom preached in the village. Gambling was a common amusement. On the Sabbath the gaming tables were set out in the piazza of the public house, and were crowded by those who were devoted to that infatuating vice. Drinking, profanity, and wickedness of all kinds abounded. There was not one man in the village who feared God and called upon his name.

I said there were two professors of religion there. The second one was an aged lady who was spending a few months with her daughter, who had married one of the few moral men in the place.

Soon after she arrived, she inquired if God had not a people there; and was told that the poor dweller in the cabin was the only one who prayed. She sought him out, and it was agreed that they should meet together for prayer on the Sabbath. They did so from week to week, and Mrs. S. in her intercourse with the people brought up the subject of religion as often as she deemed it prudent to do so.

For several months the prayer meeting, which was held in the cabin, consisted only of the poor man and Mrs. S. In the beginning of the autumn, they were one day surprised and delighted by the presence of two or three ladies from the most influential families in the place. They came to ask what they must do to be saved, and to beg that prayers might be offered in their behalf.

One of them requested that a meeting might be held at her house. The room was filled with anxious sinners. It was evident that an influence from on high was shed down upon the village. Numbers pressed around the poor man to receive instruction, but diffident of his ability to give advice on so grave a matter, he refered them to Mrs. S. He would pray for them, he said, but he was afraid to talk with them, lest he should say something erroneous.

Mrs. S.'s house was thronged with inquirers. She was an educated woman, and was familiar with the practical works of Baxter, Flavel, Bunyan and Edwards, and hence was not unqualified to act in the emergency. She received all who came to her, and gave them counsel. The tavern-keeper, a stout-hearted infidel and blasphemer came, and sat down at her feet, weeping like a child as he received instruction in the elements of that religion which for so many years he had hated and despised. The leading physician of the place, a man of extensive reading and strong powers of mind, was among the humblest of her pupils, and was the first to rejoice in the consciousness of pardoned sin. His hopeful conversion did not, however, occur till nearly a week after the meeting noticed above. In the meantime, a meeting was held in the court-house, and Mrs. S. felt constrained by the earnest intreaties of those who were awakened and partially convicted, (and they were nearly all the inhabitants of the village,) to offer public prayer in that room. No one felt that there was any impropriety in her course while such amazing interests were at stake.

When Dr. B. had found peace in believing, he took his place in the meeting. He soon had others who could take part in prayer and exhortation. Each morning and evening, nearly the whole population of the village, and many from the surrounding region, assembled for prayer, and each day witnessed the hopeful conversion of souls. Nearly all the heads of families had been converted before a single sermon had been preached in the place. The writer of this article was early sent for, but the messenger was delayed, and he did not arrive at G. till a week or ten days after he was expected. Three days before his arrival, the work was suddenly arrested, and from that time forth there was not a single professed conversion.

"No new cases to-day," said Dr. B. to Mrs. S., as he called on her after the close of the evening meeting, which her strength had not permitted her to attend.

"I am surprised at that," said she, "there were several (naming them) who seemed to me to be so near the kingdom of God, that I expected to hear they had entered in."

"The meeting was as full as usual, but no progress seems to have been made during the day."

"It cannot be," said she, bursting into tears, "that God is going to withdraw his Spirit from us, after having done so much for us. Let us not fail in earnest prayer for the poor souls who have not yet come in."

When Dr. B. left her, he gathered several of his friends at his house, and they continued in prayer till a late hour of the night.

The experience of the following day was similar to that which was past. There were no new instances of conversion. And such was the experience of all subsequent days. The gospel was preached, prayer was offered, pious friends exhorted and entreated, but none came in. The revival had come to an end in a single day.

The cause was soon manifest. A lady who had strong predilections for a particular companion, sent, almost as soon as she professed to be converted, for a number of copies of a work abounding in bitter controversy. These were circulated among the converts, that they might be won over to her faith. Disputes arose, and the Spirit took its departure! God's work of conversion was brought to an end through a desire to build up the interests of a sect. The lady gained her object, the establishment of a church of her preference, but at the expense of how many immortal souls eternity alone will reveal.

The other instance occurred within the limits of New England. A revival was in progress, and quite a number of hopeful conversions had taken place. The work was going on prosperously, when it was proposed by a brother, and assented to by the pastor, that a meeting for mutual confession should be held. The house was crowded. One after another of the members of the church arose and confessed his sins. Secret sins were brought to light, and confessions adapted to affect the feelings and interests of some who were numbered among the awakened, were made. Sins were confessed to men which ought to have been confessed to God only. An excitement was produced, which put an end to the revival. There were no professed conversions after that unhappy meeting.

Christians should be careful what they do when God's Holy Spirit is in a place. They can easily mar his work, and cause him to depart. Facts like these recorded above have been mourned over in many a place, and will be mourned over to all eternity. If to put forth influences tending to the ruin of souls renders one fearfully guilty, who shall estimate the guilt of those who hinder and destroy a revival?

H. H.

For the Watchman and Reflector.

MAKE RELIGION PERSONAL.

SOME years ago, a brother in the ministry preached as a candidate to a church and society, where eight years before he had labored for a short time, much to the edification of his hearers. A meeting was called to see if the society would concur with the church and invite him to become their pastor. A wealthy sea captain, who attended the meeting and had listened for a time very attentively to what was said about the qualifications of the candidate for the place, at last arose and moved that the society join with the church in extending the invitation. He then said, "You know I am not a professor of religion, and probably I never shall be, but I like to see men practise what they preach. I believe the candidate will do this, for when here, years ago, he talked with me upon the subject of religion. He is the only man who has dared to do it for years. If ministers believe sinners are going to hell, to be consistent and compassionate, they will make personal appeals to them, to the rich as well as the poor; to men as well well as women." The vote passed, and the brother labored long and successfully with that people.

SIMON.

For the Watchman and Reflector.

A VERY LIBERAL CHURCH.

NOT long ago I read some statements concerning one of the churches of Jesus, that made a very deep impression upon my mind, and I thought that if some of the features of its history were written out and brought before the eyes of Christians generally, it might have a very salutary influence.

It was a very poor church. I do not think that there was a single member of it beyond the necessity of daily labor in order to provide the common necessaries of life. Indeed, the minister who preached to them, and through whose faithful labors they were organized, describing their pecuniary resources, said that they were in deep poverty. Yet, though they were very poor, the members never claimed or asked to be exempt from contributing to benevolent purposes on that account.

It was a church celebrated for its great liberality. Indeed, there were some people who said they gave away too much—that they could not afford it—that they were really not able to be so liberal—that they were giving beyond their ability. This could not be true in fact, but it was so said by those who were astonished at the amount of their benevolent contributions. They certainly gave away all that they could. Some people might have censured their improvidence and apparently fanatical beneficence when they saw them making sacrifices, and even denying themselves many comforts which their hard earned money might have procured for them. But I never heard that they complained, or that they were left to suffer on account of the profuseness of their donations. The minister from whom I received the account, held them up as a pattern for the imitation of all other churches.

Their contributions were given to foreign objects. They sent their money a great way from home. I do not suppose that they neglected their own home interests, but the liberality for which their minister most commended them, was that which they manifested for the foreign field.

They were very prompt and cheerful in their benefactions. I do not think that they were ever visited by a regular agent. They had their money all ready when it was called for, and voluntarily brought it to the minister and begged him to see that it was rightly appropriated. Their gifts were always the spontaneous offerings of duty and gratitude. They did not grudge it, or murmur that too much was required of them, or that they were called upon too often.

The great motive that prompted this extraordinary liberality, *was gratitude* for the grace of God which they had received. It was not to gain a name among the churches, nor from a griping sense of reluctant duty, but from love to Jesus Christ and to their brethren. They had given themselves to the Lord, and supposed that the consecration included their property and toil.

What an excellent church was this! O, that all our churches were equally consecrated and bountiful.

If any of my readers have any curiosity to learn more concerning these noble disciples, I am happy to say that a very interesting statement of their devotedness has been published. They may find it in a work called "The Second Epistle of Paul to the Corinthians," and in the 8th and 9th chapters.

GLANNIS.

MONASTIC ESTABLISHMENTS.

FATHER GAVAZZI, an exiled Italian priest, has for some time past been preaching in London against Popery. His sermons are orations in composition and arrangement, and philippics in vehemence and personality. From his eighth one, being on the social effect of monastic establishments, we take a paragraph to show how he talks. It must be stated that he is a victim of the tyranny which crushed liberty in Italy, and that, to use his own language, he is living and suffering under the "glorious imputation of having loved his country."

Mark these men when they get access to monarchs, and can ear-wig ministers. It is the old game again. The Jesuit Letellier, aided by the fanatical widow of Scarron, got the dotard Louis XIV. to revoke the Edict of Nantes and throw back the productive industry of France two centuries. In our own times, the brutal Bomba shows himself the worthy nephew of that Ferdinand and Caroline whose Court revived the cruelty as well as the Caprea of Nero, and rioted in the murders of Cirillo and Coracciolo. Is it not the Jesuit Cocle who instigates the saturnalia of atrocities now in course of perpetration at Naples? Is not that brutalized and down-trodden kingdom of the Two Sicilies the *beau ideal* of monastic handiwork, with its 30,000 victims clanking their chains to the music of monkish *misereres!* (Cheers.) Have we not an Archduchess Sophia at Schoenbrun—a dissolute parody of Etrurian Matilda, in propping up the tottering Papacy, compounding with her monkish confessors for personal license by crushing the liberties of mankind? (Cheers.) But, descending from the higher regions of moral and intellectual influences, and going down to the range of mere material obstruction, damage, loss, and deperdition, what unproductive energies are not wasted, what multitude of idle mouths and idle hands (idle when not positively mischievous) are the results of monachism? Is not mendicancy a social curse and a national disgrace? What tends to ennoble and sanctify vagrant habits, raising the trade of beggary to the dignity of a liberal profession, if not the spectacle of lazy fackirs questing food and levying daily contributions on the industry of our citizens, as seen in every town of Italy? Talk of political economy or the wealth of nations! And lucky were the land if the beggar did not drop his whine to assume the bluster of the bandit, when by successful maneuvring he has got a legal transfer of the living man's property or the dying man's inheritance. (Cheers.) And we hear Archbishop Murray crying out persecution in Dublin, because the law of this now, enlightened country, steps in to clip the wings of testamentary freebooters and pious privateers! (Cheers.)

STRONGHOLD OF ENGLISH BAPTISTS.

THE Reviewer, in the last number of the North British, who discourses so eloquently of Dr. Doddridge, makes the following graphic reference to facts which have given character to Northampton as the chief seat of Dr. D.'s ministerial labors:

To English Nonconformity Northampton is, or ought to be, a sort of Mecca. Three hundred years ago, it gave birth to Robert Brown, the father of English congregationalism; and within the last generations, Northampton and its neighborhood have been a chief stronghold of the English Baptists. It was here that the Rylands ministered; the elder, in his orthodox vehemence a Boanerges, in his tender feelings a beloved disciple; the younger famous for his microscopic eyes, and who ought to have been famous for his telescopic heart; for never was there spirit more catholic, or one who could espy goodness at a greater distance. It was in the adjacent Kettering that Andrew Fuller labored for thirty years; in a noisy study (for it was withal a populous nursery) composing those volumes which have gone so far to give the right tone and attempering to modern Calvinism; a deep digger in the Bible mine, and whose rich, though clumsy ingots, supply to the present day the mint of many a sermon-coiner; himself too homely to be a popular preacher, and too unambitious to regret it, he was in contrivance resourceful, and in counsel sagacious; the mainspring of each denominational movement, and one of the purest philanthropists, but blunt and ungainly withal. And in Northampton and its surrounding villages a poor cobbler used to ply his craft—for Northampton is the Selkirk of the South—its citizens are sutors; and leaving at home his broken-hearted wife, poor cobbler Carey would hawk from door to door his shoes of supererogation to pay the funeral charges of his child. Under ague and rain, and the unsalable sackful, he was revolving that Eastern mission of which he was soon to be the father and founder, and from borrowed grammars acquiring those elements of Polyglottal power which shortly developed in Briareus of Oriental Translation.

A MISSIONARY VOYAGE.

WE take the following from the New York Tribune:

It will be recollected that on the 10th of December last, eight missionaries sailed from this port, destined to Raw-Mendi, West Africa, under the care of the American Missionary Association. Intelligence has just been received of their safe arrival at Freetown, Sierra Leone, in thirty-six days passage. Some of the circumstances connected with their passage are interesting. Almost every vessel that has taken missionaries to Africa has been freighted with rum. This strange incongruity has been the subject of frequent remark, but however disagreeable it might be for the missionaries to go out in such bad company, there was no alternative. The owner of the brig in which the missionaries were to sail, had determined to take rum. He was remonstrated with, but was unwilling to forego the profits. The missionaries and their friends deeply deplored the necessity of their going in a vessel thus loaded. Only a few days before the time set for sailing, the owner announced that he should not take rum, "as recent advices showed it would not pay."

The missionaries write that they had a delightful passage—light winds, pleasant weather, ample supplies, kind treatment, and more than all, the continued presence of God. They had sermons and a regular service on the Sabbath, and a prayer meeting in the evening. In addition to other religious exercises, they had, at the request of the captain, a Bible class two evenings each week, in which he and his crew uniformly took part.

The varieties of character in the persons on board this vessel—the distant places from whence they came, and the remarkable union and religious friendship among them, render these circumstances unusually interesting. The crew of various nations—missionaries from different parts of the country, personally unacquainted before coming to New York to embark—one of them being the son of a slaveholder, another a fugitive slave—a praying captain, and a pious colored steward—the good effected among the crew, all seem to present a picture of unusual interest, and afford a pleasing anticipation of usefulness to this missionary band. They and their fellow voyagers will never forget each other.

DISPROPORTION OF CHURCHES AND PASTORS.

THE disproportion of churches and pastors in the West, is thus dwelt upon by a Milwaukie correspondent of the Watchman of the Prairies:

There is a great disproportion of churches and pastors, and a lack of those rightly moulding men, of whom, of all others, a new country needs the most, because of the haste of so many small companies of brethren, living a few miles apart, to have in their own vicinity a church, which will, they hope, afford them the convenient use of the ordinances of the Lord's house. Disappointment too often follows such policy; whereas, were the neighboring towns and companies to join in one, the necessities of all would be met.

One of the surest means of begetting a poor ministry in every sense, is the multiplication of small churches. For these can generally obtain such men only as are not called to occupy the pulpits where the best gifts are required. Besides, to suppose that brethren will come from the East, where hundreds wait on their ministry regularly, and satisfy themselves with congregations varying from fifty to one hundred persons, when in the pursuance of another policy they would be greatly increased, is allowing them little credit in the choice of fields for usefulness. Or further, to suppose that such brethren as are demanded will come and put up with all the sacrifices necessary, and pinch along on limited salaries, when the members of the churches evidently refrain from like sacrifice, and consult their own convenience, is unjust. If our Western churches complain of a deficiency in the ministry, either in number or in the kind of men needed, the cause and cure of the difficulty lies, to a great extent, with themselves. I could wish that the importance of this thing would receive the consideration which it deserves.

BIBLE DESTITUTION.

A COLPORTEUR writing in the Religious Recorder, gives some remarkable examples of destitution of the Bible that recently came under his notice. His field of labor is Central New York. In one town, where an aged Christian said he did not know of any destitute families, the colporteur found three of the man's own children married and living without an entire copy of the Scriptures. In some towns, one-sixth of the families were destitute. It will not do to take for granted that any one is supplied without inquiry. He says:

I called on a family consisting of five persons, viz.: the parents, their two children, and niece, who was fifteen years of age. The man was absent. I proposed to sell some books to his wife. She replied that she had no money, and should she buy books she could not read them.

"Cannot your husband read?" I asked.
"Not much," was her reply.
"Have you any good books?"
"No."
"Have you a Bible?"
"No."
"Have you a Testament?"
"No."
"Have you any book?"
"No."
"Have you ever heard the gospel preached?"
"When young, I heard ministers preach."
"Have you heard the Bible read?"
"While living at my father's, I heard it read."
"Have you any recollection of what you heard read from the Bible, or heard ministers preach?"
"No."
"Do you believe there is a heaven and a hell?"
"Yes."
"Can you tell me how a person can be saved from hell and go to heaven?"
"No."
"Have you ever heard of Jesus Christ, of his sufferings and death, that sinners might be saved?"
"I have no recollection that I have heard of him."

The niece manifested, if possible, still greater ignorance, having no remembrance of ever having heard a sermon, or a chapter read from the Bible."

THE FATHERS, WHERE ARE THEY!

THE Christian Chronicle notices the recent decease of Rev Joseph Mathias, "a patriarch in Israel." He had been pastor of one church nearly half a century, and at the time of his death, "his eye was not yet dim, nor his natural force abated." But a few days before his departure, he breathed the atmosphere of a powerful revival of religion now in progress at Point Pleasant on the Delaware, where he had been accustomed many years to preach occasionally. The Chronicle adds the following record of this venerable and useful minister:

Few men have been more widely known in our denomination in Pennsylvania, than Father Mathias. He had visited nearly every portion of the State in his preaching excursions; and his clear, piercing voice, which was wont to cry aloud and spare not, had often echoed along our mountain ranges, and through the valleys and by the river-sides. He cherished a peculiar fondness for such apostolic journeys, and not a year passed, even to his death, without a trip to some distant point, with appointments sent before for preaching at different points along the route. Many converts were gathered in such labors, and several churches in the Philadelphia Association trace their origin to these occasional visits.

He was one of the last relics of a race of ministers, no longer to be found in the Eastern States, men of iron frame, and unflinching purpose, whom no labors could crush and no obstacles appal. In the early days of his ministry he was foremost among the laborers on the farm by day, and often passed the hours of the night in toilful study. During the half century (nearly) in which he served the church at Hilltown, he received but a scanty pittance from his people, and could say, like Paul, "these hands have ministered to my necessities." Until very recently he was burdened with the active oversight of a large farm, but notwithstanding his advanced age and worldly cares, he was in spiritual labors far "more abundant" than his younger brethren in the ministry, devoted only to their sacred calling.

REVIVAL IN A BOARDING HOUSE.

REV. E. S. Davis writes to the Michigan Christian Herald, that at Clifton Springs, N. J., a revival has been in progress in an extensive boarding establishment in that place. The number of patients and boarders finding accommodations here, has ranged from 40 to 60. From the first, writes Mr. D., "we resolved to dedicate the house to Almighty God, and as best we could, here seek to promote his glory. After the opening of the house, morning prayers were attended in the public sitting room, and prayer meetings from time to time in private rooms. The Lord poured out his Spirit, and one after another was converted. The interest became so general through the house, that prayer meetings were appointed in the sitting room, where nearly all the patients and boarders promptly met. Some few of the desperately hardened were offended, and blasphemed, cursed the meetings and those that appointed them, and left. But the revival went on, and quite a goodly number were brought into the liberty of the sons of God, and are now walking as consistent Christians. Since that period, the work has extended through the community, and a powerful revival has been experienced. Mr. Parke, the owner of the public house alluded to, is among the number that have signally shared in the benefits of this revival. The moral and religious aspect of the community seems entirely changed. Prayer meetings twice a week are still kept up in our house, and we hope that the Spirit of God is still moving on some hearts.

There have been numerous revivals all through this region. God is manifestly still in the midst of the churches. O, how cheering this to the churches and the toiling ministry! How certainly it augurs the ruin of Satan's kingdom!"

THE HAPPY DEATH OF A GLASGOW WEAVER.

THE following impressive narrative was related by Dr. Chalmers in his farewell discourse in Glasgow. Other circumstances have been added by the biographer. The whole account is deeply interesting.

After dwelling upon the danger of postponing to a death-bed the great and urgent work of preparation for eternity, he continued thus:

But while I would urge upon every obstinate and stout-hearted sinner the hopelessness of a death-bed repentance, I must not omit to mention how in the Bible there is recorded one instance of repentance even then, that none might despair, though only one that none may presume. For myself I never met with one decisive evidence of a saving change in a malefactor's cell, and out of many hundreds I can quote exceedingly few in the chamber of a last and a fatal disease. There is, however, one very delightful experience of this sort that is still fresh upon my memory, and which I relate in this place because the scene of it was in the immediate neighborhood, and within the confines of that territory upon which this chapel stands. Though I should not name the individual, I may name his residence, which was in Marlborough-street, and his occupation, which was that of an operative weaver. I think I can at least say of him, that though he had passed the season of youth, and was somewhere between it and middle age, he only a few months before his decease was not serious. There is much in the progress of a wasting and hopeless consumption that is very affecting, when death hath set its irrevocable seal upon the patient, and the trouble within gives the assured token to himself that he is fast hastening to his grave. The visible accompaniments of such a scene are all of them familiar to you. The difficult respiration, the gathering hue of pale and languid sickness, the moistened forehead, the gradual sinking of the voice till the mind and memory of the sufferer can only be drawn from signs and looks, and almost inaudible whispers, the now shrunk and withered arm that one little year ago was braced with all the vigor of manhood, the fitful and broken slumbers, the now capricious appetite that is ever shifting its demands for some object of strong but unnatural craving—these are all familiar to you; and so are the other speaking and significant tokens that the room you have entered is the apartment of a dying man. The air of seriousness that sits upon every countenance—the soft and gentle approach of some inquiring neighbor—the unsuccessful endeavor of the nearest and dearest of the rela-

lives to hide the tears which she cannot suppress—the sad and settled conviction over the group of visitors that all must be soon over—these are the workings of nature, and they are all of them familiar to you. But the secret workings of grace in the soul are not so familiar, for they are indeed far less frequent; the earnest and practical direction of a heart set upon eternity, the deep engagement of a mind now weaned from life, and even regardless of its last sufferings and struggle, while busying itself with the realities of faith; the hesitations, and the inquiries, and the many fruitless efforts of unbelief, till the light of the Spirit's demonstration bears them all away, and the weary soul can now take his secure and steadfast hold upon the sacrifice; the triumph wherewith, when now standing on the confines of the two worlds, he looks onward to the coming immortality, and the noble testimony that he leaves behind him—these are not so familiar, and therefore the more precious and memorable when they are realized. And there did occur one cheering example of it with one of the very humblest children of labor and poverty among yourselves, whose simple story is, that he sickened and died, and left an only child to the guardianship of a widowed mother, and of homely literature as his was, inscribed to him on the blank leaf of his Bible, a few verses, which, as the effusions of a dying father whose spirit had but recently undergone a transformation that meetened it for heaven, has in it more of a true and touching pathos than the most elaborate poetry.

"To thee, my son, I give this Book,
In hopes that thou wilt from it find
A Father and a Comforter,
When I do leave thee here behind.
I hope that thou wilt firm believe
That Jesus Christ alone can save—
He bled and suffered in our stead—
To save from death, Himself he gave.
A strong desire I now do crave
Of them to whom thy charge is given,
To bring thee up to fear the Lord,
That we may meet at last in heaven."

While the narrative of the Camlachie weaver's death-bed was given, and as the verses which he had written were read, Dr. Chalmers's hearers were melted into tears. The whole, however, of the affecting story had not been told. This man had been the only son of a pious mother, who was a widow. In his boyhood he had been apprenticed to a master who was an infidel, and who, with about twenty men under him, had sown so sedulously his own principles among them, that every one of them had been seduced into unbelief. Among the rest this unprotected widow's son fell a victim to his arts, and when his mother saw him married to his master's daughter, who was as bold an unbeliever as her father, and when she heard him blaspheme that holy name in which she trusted, it was too much for her to bear—deprived of reason she died in an asylum for lunatics. In the course of years, and when his only child was grown up, consumption seized upon him. The near look at eternity, and perhaps the remembrance of his mother's instructions and prayers, threw him into spiritual distress. A minister was sent for, who attempted to reason with him, but he "was too deep," and the wound remained unhealed. It so happened that he was living at this time in the district of St. John's parish assigned to Mr John Wilson, one of the most valued and beloved of Dr. Chalmer's elders, who soon brought his minister to see the dying man. The simplicity, the earnestness, the sympathy displayed by Dr. Chalmers, won the man's confidence, and it was not long till he related the history of his unbelief. Weekly, during nearly three months, Dr. Chalmer's visits were repeated. The instructions given and the prayers offered at that bedside were blessed: a sinner was turned from the error of his ways, and a soul was saved from death. Very shortly before his death Dr. Chalmers visited this man. Both felt that the interview was to be the last. "Doctor," said he, lifting his Bible off the bed on which it lay, "will you take this book from me as a token of my inexpressible gratitude?" "No, sir," said Dr. Chalmers, after a moment's hesitation; "no sir, that is far too precious a legacy to be put past your own son—give it to your boy." The dying man obeyed his instructor's last advice. He gathered up his remaining strength of body and mind; asking for a pen he wrote the lines which Dr. Chalmers quoted, and having written them, laid his head back upon his pillow and expired.

FALLING FLAT ON THE PROMISES.—A negro in Virginia, who was remarkable for his good sense, and his knowledge of the essential truths of Christianity and especially for his freedom from all gloomy fears in regard to his eternal state, was once addressed on this wise: "You seem to be always comfortable in the hope of the Gospel. I wish you would tell me how you manage it, to keep so steadily in this blessed frame of mind." "Why, Massa," he replied, "*I just fall flat on the promises and I pray right up:*" an answer that contains in it the true secret of earthly happiness.

Watchman & Reflector.

BOSTON, THURSDAY, APRIL 3, 1851.

THE POWER OF PRAYER.

WE have seen it stated that Mr. McDonald, the late millionaire of New Orleans, was once questioned as to the way for a person to get rich, whereupon, after giving various directions, he was silent for a few moments, and then resumed—"but there is one thing more; you must pray for God's blessing on your efforts." We shall probably be thought singular when we say that we believe in the truthfulness of this remark. Prayer is one means of becoming rich. Besides the power which it has with God, prayer has a reflex influence upon the supplicant himself, making him more serious, more earnest, and more competent to judge accurately in reference to the facts and circumstances, often complicated and difficult to be rightly interpreted, which form the material for his judgment.

It is true, the answer may be expected to correspond to the asking, as it is said by our Saviour, "According to your faith, so be it done unto you." If our praying is in reference to judicial decisions, like that of Sir Matthew Hale's, on the King's Bench, then its influence will be seen in nicer discriminations on subjects of equity, law and evidence. Or if business and pecuniary interests weigh heavily upon us, and our prayers are offered with reference to them, we may expect a corresponding answer. There is more of this worldly praying than comes to light, and its success is more frequent than most of us are willing to believe. The ancient Greeks, it has been said by some discriminating writer, owed their martial courage and great military renown to their constant appeals, in their way, to supreme power. Their movements were all regulated by prayer, prodigies and portents, and their war-cry, in rushing to the onset of battle, was a call upon the gods, in reference to which it is thought the apostle speaks when he directs his panoplied spiritual soldier to "pray always with all prayer." As the exercise of one devoted to field sports, though in itself useless and perhaps pernicious, is still favorable to health, so it is healthful to the mind and conducive to a successful exertion of all its faculties to be brought into a praying attitude, even though the exigencies of business, as in the case of Mr. McDonald, or the impulses of superstition, as in that of the ancient Greeks, be the foundation of its movements.

If this lowest order of praying has a favorable influence upon our success, how much more may we expect from that which is offered in spirit and in truth. There is no single fact more clearly stated in the Bible than that outward events are modified and controlled by prayer. Hence the command to pray for our daily bread. Hence the prayers of the church at Jerusalem in the case of Peter's imprisonment. Hence Paul's earnest beseechings with God in reference to his thorn in the flesh. Hence his request that his brethren should pray that he might have a prosperous journey in coming to them, and be delivered from unreasonable and wicked men. Hence, in fact, the wonderful events in the lives of those who "by *faith* and prayer subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

We say these things at this time, because in many of our enterprises, even of religion and benevolence, *effort* and *prayer* seem to be out of all proportion. This leads to more vexation than success. We *toil* all night and take nothing, because Jesus is not present to direct us where to cast the net. Whatever evils may exist in the anti-slavery movement, come not, as many think, so much from the movement itself as from a prayerless mode of conducting it. The time was when a great portion of our Northern cities, towns and churches had their regular anti-slavery prayer meetings. Then it was that an influence went abroad that aroused the consciences of men against slavery, which is the only influence, as we have had occasion lately to show, that can be depended upon to sustain the movement or conduct it to a happy issue. If all the anti-slavery feeling of the country could be brought to the throne of grace in a monthly concert of prayer; if it could be disintegrated from every element of bitterness, every thing inconsistent with a spirit of prayer, it would be far more potential than all other instrumentalities for doing this work. It would array the religion of the country against slavery, as that of Daniel was arrayed against the image which Nebuchadnezzar set up in the plain of Dura, and it could not fail to achieve a final victory, however formidable the force with which it had to contend.

So also the missionary enterprise, ministerial education, the endowment of colleges and theological seminaries, and all our plans of benevolence owe their success to prayer more than to money, and to the Spirit of God more than the energy of man. The diminished tendency of young men towards the Christian ministry is to be accounted for by a falling off in the spirit of prayer on the subject. A worldly, time-serving spirit steals over our colleges and theological seminaries, and the effect is like the burning winds of the desert upon vegetation. It withers and blights whatever it touches, and it is only by prayer that a former bloom and fruitfulness can be restored. All success which is not reached by prayer is substantial defeat. God gives us our request, but sends leanness into our souls. Hence embarrassment and difficulty, by urging us to the throne of grace, are oftentimes the most useful part of our experience. The smooth path conducts to Giant Despair's Castle, while the rough one leads direct to our heavenly home. Those societies which are complaining for lack of friends and funds, should regard it as a signal for more prayer. They cannot, *ought* not to succeed without a deeper feeling of dependence upon God.

But it is most of all out of keeping in our churches to see them resorting to all worldly means of prosperity rather than to the throne of grace. A new and costly meeting-house, with its deep-toned bell, sounding organ, and sweet music, a new minister with "ruby lips and ivory teeth," to fascinate the young, and all superficial worldly resorts for religious prosperity, are of a piece with novel reading, theatre-going, and pleasure-seeking, as a means of building up a sound intellect and a good character. We cannot, Prometheus like, *steal* thunder from heaven; if we would have it, it must be obtained by earnest asking that we may receive, and honest, sincere seeking, that we may find. Religion is not a thing to be caught in a trap or taken by a decoy as the fowler takes pigeons, and as some churches are endeavoring to catch hearers and promote their prosperity. Prayer is our medium of communication with God. Prayer is the telegraphic wire through which Heaven imparts its thoughts and influences to man. Let us, then, pray always with all prayer, watching thereunto with all perseverance and supplication for all saints.

THE ENDOWMENT.

THE adjourned meeting on behalf of the endowment of Newton Theological Institution, was holden on the afternoon and evening of the 27th ult., in the Rowe Street church. The session of the afternoon was opened with prayer by Rev. J. Aldrich, of Framingham, and that of the evening by Rev. Dr. Pryor, of Cambridge. The former meeting was held in the vestry of the church, and the latter, in the main body of the house. Both meetings were more fully attended than the one two weeks ago, and the tide of feeling rose to a much higher point than was manifested at that time. We saw at these meetings, representatives of New Hampshire, Maine, Rhode Island, and several from the interior and more remote portions of Massachusetts. Letters were read from Alumni of the Institution in Massachusetts, Maine, and New Hampshire, apologizing for their absence, and breathing a feeling of entire sympathy in the object of the meeting, and pledging liberal aid to carry it forward. During the afternoon pledges of $50, were made by a number of the Alumni present. As one after another said—some from eveng their deep poverty"—put me down for $50, evidence was shown of the strong hold which our Institution at Newton has on the affections of those who, during the last twenty-five years, have drunk from its fountains of wisdom and truth. A resolution was offered by Dr. Sharp, in the course of the same meeting, recommending to the Board of Trustees, as the sense of the brethren assembled, that the trusteeship of the Institution be enlarged by adding to its number from each of the New England States, men nominated by the different State Conventions. The resolution was adopted with entire unanimity, and when carried into effect, will go far toward removing objections against the present Constitutional basis of the Institution.

The session of the evening was one of marked interest. Addresses and remarks were made by Messrs. Sharp, Nelson, Stow, Pattison, Bright, Packer, Gould, Bolles, Church, Shailer, Caldicott and others. The meeting was continued to a late hour, and before its close a number of wealthy gentlemen who had subscribed $500, and $1000, doubled, trebled and quadrupled their subscriptions. Dea. G. Cummings, who had subscribed a thousand dollars, raised it to three thousand. Dea. J. Bacheler, who had subscribed $1000, expressed a willingness to add another thousand. G. Colby, Esq., pledged $2000. Dea. J. W. Converse, who first subscribed $500, quadrupled that amount. Dea. S. S. Perkins subscribed $500. Our readers will see the tide must have reached a much higher point. The work, however, has but just begun; a strong, united and persevering energy is necessary to carry it onward. The feeling manifested at these meetings must be extensively diffused through the churches. The remarks in the evening made it evident that to think of sustaining either the ministry at home, or missions abroad, without such auxiliaries as Newton Institution, is idle in the extreme. Newton and Hamilton have educated nearly all our foreign missionaries. They have been fountains of supply for our churches in America, and for our operations in the Eastern world. In looking at these facts what Baptist can help feeling that this endowment should be secured, that it has already been too long delayed, and can safely be delayed no longer. If there be failure in the enterprise, consequences most serious to the cause of the Redeemer will follow. One speaker of the evening, Rev. W. H. Shailer, felt a strong persuasion that the work would be accomplished; and while the remarks of other brethren incited to duty, his inspired a feeling of confidence in the feasibility and certainty of this undertaking which we hope to see extended. It cannot be well to entertain for a moment the thought that Newton Institution is to die. But a great work is to be done. Let none slumber over it. Let all who pray to "the Lord of the harvest," rouse themselves to an achievement which requires united hands and strong hearts, and which now claims precedence of all other enterprises that make their appeal to our churches.

THE LAWS AGAINST GAMING.

To know a law, and the penalties it imposes, is enough to keep a large class of persons from violating it. Others must be assured of certainty in its execution before they yield themselves to obedience. There are still others who will do wrong, even to the commission of crime, when they know that punishment, up to the very maximum, is inevitable. Now gaming is a crime recognized by law; and yet one looks in vain to find it mentioned in any of the eleven chapters of the Revised Statutes which relate to crimes and their punishment. It is as truly an offence against morality as selling obscene books, keeping or leasing houses of ill fame, or drunkenness; and should be classed, as those offences are, in the same title with cruelty to animals, violating graves, cursing and swearing, and blasphemy. Nay, it should be placed, like these last, by the side of polygamy, fornication and adultery. These offences all belong to the same family. If not invariably brothers and sisters, they are generally as much collaterals as first and second cousins. In fact, their ancestral affinities make them blood relations to all intents and purposes.

Gaming, however, *is* an offence, as we said, recognized by law. This all should know, not alone those to whom the knowledge is sufficient, but those who heed not what they know so long as they think it easy to escape. Yet is it no trifling task, even for the lawyer, to put his finger in a hurry upon the several references to this offence, which are scattered through the statutes. Take away the *index*, and the prosecuting attorney of Suffolk might grope his way along to some effect, but the mass of seekers after light would be likely to find little else than darkness.

The first allusion to gaming is in the chapter that defines the duties of town officers. There it is provided that constables shall take due notice, and prosecute for all violations of the laws respecting the observance of the Lord's day, those to prevent profane swearing, and those *against gaming*. Nearly two hundred pages farther on, among the regulations prescribed for licensed houses, we are told that no innholder or common victualler shall have about his premises any dice, cards, bowls, billiards, quoits, or other implements used in gaming, nor suffer any person to resort there for the purpose of exercising such or any other unlawful games; and further, that no person shall so game about such premises. The penalty in each case is ten dollars.

In the chapter on the prevention and punishment of immorality, we stumble upon several sections in relation to gaming. Here, a loser at cards or other game, or a loser by betting on another's chances, is authorized to recover back, by lawsuit, what he has lost; or, if he fails to sue within a specified time, any one can do so, and recover treble the value of the amount so lost, one-half of which he keeps. To win, at a single sitting, five dollars or more, and receive the same, is made an indictable offence, with a penalty of double the sum so won. Notes, and other appearances of debt, given for money won, are void as between the parties; so with reference to conveyances for such a purpose. And then come two important sections. Any person, not licensed as an innholder, victualler, or retailer of spirituous liquors, who shall keep, or suffer to be kept, in the premises used by him, tables for gaming, he may be fined one hundred dollars, and compelled to give bail for his good behavior for three years; and any person, who suspects that any house or building is used for purposes of gaming, and so swears before a justice, a warrant may be issued for the arrest of all persons found therein gambling, as well as of the keepers of the establishment, who shall be kept by the officer until dealt with according to law.

Leaving the Revised Statutes, and following the enactments which have since been placed upon the statute-book as supplements from year to year, we find that the *owner*, as well as the tenant or occupant, of any gambling establishment, shall be liable to a suit for all money lost therein by gaming with his knowledge or consent, in the same manner, and to the same extent, as the winner himself is liable. The law does not stop here; as the Legislature has kept its eye steadily upon the offence with which we are now dealing, and been gradually fortifying society against its encroachments. The Revised Statutes let the keeper of a gambling-house off with a fine and a bond for good behavior. A law passed six years ago empowers the judge, on a first conviction, to sentence the offender to the house of correction for three months, and on a second conviction, for one year. Finally, only about three years since, a still severer law was passed. To that time, it was discretionary with the judge *either* to impose the fine or decree the imprisonment. By the law of 1848, he can do both; that is, he can impose upon the keeper of a gambling establishment a fine of one hundred dollars, and send him to the house of correction for six months. In addition to this, he can require him to give security that he will not be guilty of the offence again for at least three years.

Such are the general laws of this Commonwealth against gaming. They are not half so severe as they should be, and yet we seldom hear of arrests under them. Those recently made in this city were well so far as they went; but it is doubtful if they inspired any thing more than ridicule among the miscreants who make gaming their profession. We do not learn that any keepers of gambling-houses were in the Marshal's chain-gang. They, the head and front offenders, managed to escape. Some of them must be known to the police; why have they not been brought to justice? It is not probable that one of them has left the city; but morally certain that all are again at their detestable work. If a house is suspected, there can be little difficulty in ferreting out its keeper. Who is the owner? He certainly can be found, and if he is not implicated by knowledge of the practices carried on under the lease he has granted, he will tell something of the whereabouts of his tenant. Catch a few of the keepers of these houses, and set them to picking oakum in the House of Correction for half a year, and we guarantee that the city will soon be evacuated by the whole tribe.

THE RUSSELL MINISTRY.

PARTIES have assumed a strange attitude in England; so much so, that it is not easy to say what will be the effect upon the cause of progress. Lord Russell threw up the premiership, because he thought Government was too weak to do any thing in Parliament, and gave his opponents chance to have matters all in their own way. They, however, were not in a position to take advantage of the crisis presented, no one set of them being strong enough to make a venture under such circumstances safe, and so the royal automaton at the head of government had literally to go a-begging for advisers. After beating about anxiously for several days in quest of a leader who should combine the prerequisites of success in Parliament, royalty was obliged to take up again, and content itself with, the very ministry which had fallen by its own confession of weakness. This certainly is a condition of things not at all to the liking of the people. It is plain, however, that Lord Russell goes back to office shorn of what influence he possessed when he quit his post. Defeat has again signalized his weakness in Parliament, and every thing shows that his official tenure is one of sufferance merely.

We think that, on the whole, good will enure to the masses from the position things have taken in England. Government cannot be conducted upon the narrow principles that rule the politicians of this or that party who are summoned to the palace in crises like the present. There must be, and there will be, more of the popular element infused into ministries. Probably Lord Russell is as unexceptionable to the people as any one of the distinguished men who were invited to take his place; perhaps more so. Certain it is, that his administration of the government has not lacked vigor at times, and more than once has it gained the applause due to rectitude of purpose. We are not sure that his position at this moment would have been otherwise than enviable if he had exercised ordinary discretion on one or two occasions of late. The suffrage question, it is known, has become an absorbing one in England. The people have already acquired too much of the mastery to be content with their present relations to the Government. They demand, as they have a right to demand, a more direct agency in the conduct of affairs. Retrogression with them has ceased to be a possibility. This, Ministers undoubtedly knew, and it was their duty, as well as policy, to have been prepared, at the opening of the present session, to go, some way at least, in the path towards a more extended suffrage. If, when called upon in his place, the Premier could have given assurances that something would be done at once, his defeat, by a direct vote of the Commons, would have been arrested. His arrogance, however, disgusted the reformers and fitted them in advance for opposition to almost any measures the Government might afterwards propose.

Lord Russell's course, too, on the Papal question, helped to precipitate his overthrow. When the bull from Rome was proclaimed in England, he wrote a letter of indignant remonstrance that was responded to in every part of the kingdom. In thus committing himself to an extreme view of that question, he excited hopes that further reflection convinced him could not be realized. He had struck a chord, however, whose vibrations nothing could stop. That letter was the most unfortunate act of his ministerial life. By it, the Protestant feeling was aroused to a pitch of phrensy. As things turned out, all this looked very much like the folly of bigotry; but it had its course without obstruction. The public mind was eagerly directed to the Parliament about to meet, and it was expected that Government would propose some measure in keeping with the tone of the Minister's letter. When the bill came in, it was found to be an abortion. It did not approximate to what had been virtually promised. We have no doubt it was all the occasion required; but it was far short of what the Protestant feeling demanded. To have infused into it a more unrelenting and bitter severity against the Romanists, would have been deemed by Protestants on this side of the ocean, persecution without a palliative. Lord Russell took a sensible and honest view of the whole question as it presented itself to his mind; but he took that view too late. He had stirred up the whirlwind, and failing to guide it, he became its victim. The measure proposed satisfied neither Protestant nor Catholic. It was too mild and pointless for the first, and altogether too stringent, as well as personal, for the last. The Minister was attacked from every quarter, and the result has been to band all parties in solid opposition to the present government.

The Russell Ministry may linger along yet a while; but it must be impotent for good. The present Parliament will assuredly be dissolved, and the people allowed, so far as their restricted suffrage goes, to elect a new one. In this, they stand a very fair chance of being the gainers, if they do not permit their exacerbation of feeling against the Romanists to be to them a blind guide. Let us hope for the best, and believe that a new Parliament, strongly imbued with the true spirit of reform, will lead to the elevation of a Ministry more directly from the statesmen of the masses.

NEWTON THEOLOGICAL INSTITUTION.

SEVERAL letters have been received by me from brethren who were once students of the Newton Theological Institution. They all express a deep and grateful sense of the inestimable benefits which they received from the teachings and influences of their three years' course. The publication of their letters could not fail to encourage the hearts of the Professors amid all their discouragements, and to incite the benefactors of the Institution not to be weary in well doing. Perhaps they would occupy too many of the columns of the Christian Watchman. But there is one letter from a Theological Professor (Dr. Maginnis) of a kindred institution, which reflects so much honor on his judgment, candor, disinterestedness and generosity, that I take the responsibility of sending it to the Reflector for publication. May such a spirit of good will among Professors of similar Institutions always prevail—then we may confidently expect that the truest prosperity will ever attend them. D. S.

REV. D. SHARP, D. D.:—*Dear Bro.*,—I have just received a communication signed by brethren Parker, Swaim and Neale, as a Committee appointed to address the friends and Alumni of Newton Institution. I cannot express the deep regret I feel to see such an Institution as Newton suffering from pecuniary embarrassment in the midst of the most intelligent and wealthy community to be found on our continent. I am pained to see it intimated that the continuance of the Institution is to depend on a *contingency*—a doubtful issue, to be definitively settled by the next anniversary. If the very continuance of the Institution is to come into debate, I should be glad to have all that is involved in this question fairly considered. What has the Institution done for supplying our country with pious and enlightened pastors? What has it done for the heathen world? What has been the character of the men whom it has sent forth as missionaries to foreign lands, whether they are still toiling at their labors or lying dead on the field? To abandon the Institution, then, is to abandon one of the most efficient means of advancing the noblest enterprise that ever blest the earth. Will New England Christians forego the privilege of educating the ministers of Christ? Will they relinquish the work of missions? Will they leave to others the fulfilment of the great commission? Will they require our Missionary Board to emigrate to some other State, and to locate itself among those more willing to supply the men and the means for evangelizing the world? I am very sure that many hearts will be found in New England ready to settle these and all similar questions, with a *broad, decided and irrevocable negative.* I confidently hope that in the next circular, it will be said that the Institution has found new friends who have resolved that it *shall be supported;* and if its old friends desert it in its time of need, at their own door must lie the sin and the shame.

Who would be willing to exchange the good which the Institution has thus far accomplished for the mere dollars and cents expended for its support? And who would be willing to extinguish the light which it is now shedding on the churches for the sake of saving a little pecuniary cost? Whoever has had an opportunity of observing the Institution for a few years in succession, and has known any thing of its course of studies, the solid and substantial instruction it imparts, the influence of its Professors over their pupils in the recitation room, in their private counsels, in their social intercourse, and in their meetings for conference and prayer, will need no additional proof that the value of its influence can never be told in gold and silver; it can be estimated only in heaven.

I have no suggestions to make in relation to any change in the character or management of the Institution. I have full confidence in the wisdom of its Board. I can conceive of no motive they could have to manage its affairs in any manner different from that which, in their judgment, its highest interests demand. They have done great honor to their own judgment in the liberal course of studies they have adopted, in the very choice selection of their library, as well as in the character of the men whom they have appointed in the different departments of instruction—men who would do honor to any institution of learning in our country.

I am unwilling to withhold my mite for want of ability to do more. You are at liberty to put down my name as a subscriber of $100.

Very sincerely and respectfully yours,
Rochester, March 25, 1851. J. S. MAGINNIS.

SABBATH SCHOOL CONVENTION.

THE Sabbath School Convention connected with the Salem Baptist Association held its fourth anniversary on Tuesday, 25th inst., with the Second Baptist church in Salem. The introductory sermon was preached Monday evening by Rev. N. Medbury, from 1 Tim. 1: 11—"*The glorious gospel of the blessed God.*" The design of the discourse appeared to be, to point out the duty of the Sabbath school teacher to press upon the mind of the pupil the glorious gospel of the blessed God as the means of a saving conversion, and the sources of danger to which the teacher was exposed of being diverted from this duty.

The Convention was organized at 10 o'clock, A. M., on Tuesday, by the choice of E. Currier, Pres.; W. Caruthers, Vice Pres.; J. Keely, Clerk; who, with A. S. Train and R. C. Mills, constitute the Executive Committee for the year.

The forenoon of the day was further and fully occupied with reading of the letters; whence it appeared that of the 24 Sabbath schools embraced by this Convention, 21 responded to its call by letter and representation.

These 21 schools report 3532 pupils; 454 teachers; 8250 volumes in the libraries; 68 pupils have professed religion during the year; and more than 150, it is hoped, have been converted to God. Being a gain over the number last year reported, (after deducting the returns of those churches which now form the Lowell Association,) of 787 pupils and 98 teachers.

Some of the letters contained incidents of particular interest; among which we noticed the death of two little girls, whose apparent piety was all the more satisfactory from its having shone out in their lives for months and even years before their removal to the happy land where they will always be young. One of these lived and died in Manchester; the other in Salisbury, and was the daughter of the respected and beloved pastor of the Baptist church in that and the adjoining town.

Others of the letters spoke of revivals of a past or present experience in different stages of progress. The letters generally were pervaded with a high, but just sense of the important relative position of the Sabbath school, the necessity of direct, earnest aim at the conversion of the pupils, that the Bible was the great means of this conversion, and that the presence and power of the Holy Spirit was the only source of efficiency.

In the afternoon and evening, essays were read by brethren Richards and Chaffin. The first was on *The importance of earnestness, directness and perseverance in the labors of the Sabbath school teacher.* The second, *The relation of Sabbath schools to the future ministry.* These essays were followed by free remarks from ministerial and lay brethren present. Brethren Banvard and Howe, of Boston, added much to the interest of the occasion by remarks abounding in rich incidents and appropriate suggestions, accompanied with a beautiful exemplification of that earnestness of manner which they urged upon those present.

Dr. Babcock found a welcome reception for the object of his agency; and the Convention cordially recommended to the several schools his proposition—met already in part by some of them—to sustain a Sabbath school missionary under the appointment of the American Sabbath School Union.

The session was one of uninterrupted and unabated interest and concord. The large delegation and visiting friends were warmly and hospitably received. The successive services, without perhaps a single qualification, presented a striking instance of unpremeditated, but harmonious, concurrent effort. And we think we do not mistake in finding the secret of all this in the united, elevated purpose, warm sympathy and desire to contribute to the design of the Convention, every where seen.

Surely, the doings of this day furnish a bright omen of a prosperous future to the schools to which such sunny influences are to be carried back by the members of the Convention, and make the Sabbath school enterprise yet more pregnant with glorious prospects in its onward progress.

March 27, 1851.

LOWELL BAPTIST SAB. SCHOOL CONVENTION.

MESSRS. EDITORS,—Agreeably to a call published in your paper, a meeting of the Sabbath schools, under the care of churches connected with the Lowell Baptist Association, was holden in the Third Baptist church in Lowell. Rev. J. Parkhurst was chosen temporary President, and Rev. J. C. Boomer, temporary Secretary. It was voted to proceed to the formation of a Sabbath School Convention, within the limits of the Association, with which we are connected. A constitution was adopted, and the following officers chosen, viz.: Rev. D. C. Eddy, President; Rev. James C. Boomer, Vice President; Rev. Sereno Howe, Secretary; Brethren J. C. Hobbs, J. Osgood, B. S. Bohonan, S. Byam, and N. Trull, Directors.

The letters from the schools were deeply interesting, and presented some gratifying instances of the divine favor. There are connected with the Convention ten schools. The number of scholars reported is 1371; teachers 144; hopeful conversion, 84.

The Rev. Dr. Babcock, of Philadelphia, presented the claims of the West with special reference to enlisting the Sabbath schools of this region in the support of a missionary in Iowa.

In the afternoon an Essay was read by Rev. F. E. Cleaves, of North Reading, upon the "Claims of Young Men upon the Sabbath School." The remainder of the afternoon session was occupied by a free conference upon topics growing out of the Essay, in which Rev. Messrs. Boomer, Herrick, Babcock, Howe, Spalding and Wilde took part.

In the evening a sermon was preached by Rev. Dr. Babcock, from Neh. 6: 3—*I am doing a great work.* The work of the Sabbath school teacher was presented as one of the greatest importance, and one which has a claim upon the co-operation of all.

The exercises were interspersed with prayer and singing, and were of a character calculated to make a good impression upon all. The most delightful harmony prevailed and all seemed to feel that if succeeding meetings shall, by the blessing of God, be like the first, the Convention cannot fail to be a constant source of good.

Lowell, March 27, 1851.

RELIGIOUS INTELLIGENCE.

REVIVALS.—Rev. E. L. Harris writes to us from Beloit, Wis., that an interesting revival is enjoyed in the field of his present labors. On three successive Sabbaths, Mr. H. has baptized twenty-two candidates.

A correspondent of the New Brunswick Christian Visitor writes:

There was a Quarterly Meeting held in Maccan about the first of February, which the Lord was pleased to bless greatly to the quickening of his people, and to the salvation of sinners, so that that little church which only numbered fifteen, now has increased to fifty-one, and the work is still going on. Meetings have been held in the three above named places and there still appears to be a cry going from the heart, "What must I do to be saved?" We witnessed five meetings in Minudie last week, and it was a blessed season—such an one as that place never enjoyed before; saints rejoicing and sinners mourning. I think I never witnessed such a travail of soul among the Lord's people for the salvation of sinners, as was manifested there. The most of those who have been baptized, are heads of families, and some in the bloom of life. Some that have followed the Saviour are over 70 years of age. On one occasion there were three aged men, whose heads were blossoming for the grave, went forward in the ordinance of baptism together, rejoicing in God that he had called them, even at the eleventh hour.

The same paper which is issued from St. Johns, says, "The religious interest in this city and vicinity is quietly and steadily proceeding, and new signs of good are breaking forth daily; 17 were baptized by the two pastors in the city last Sabbath, and 4 in Portland, and one more by the pastor of the Free Christian Baptists. Candidates have been received by each of the churches for baptism next Lord's day, also by the church in Carleton.

Williams College.—A correspondent from Williamstown writes us, "There is a precious work of grace in progress in the College in this place. Its visible commencement was in connection with the exercises held on the day set apart for prayer and fasting for Colleges. It has since then made steady progress, and it is hoped that it will go on till all the young men gathered within its walls shall become trophies of sovereign grace. There are now about one hundred and eighty students in all the classes, a considerable portion of whom, one-third perhaps, are professors of religion. Of those who made no pretensions to religion at the opening of the term, upwards of twenty-five profess to entertain hope in Christ. The interest appears to be increasing daily. Surely there is great encouragement to pray for colleges."

Rev. B. N. Leach, of Middletown, Ct., informs the Christian Secretary that there is a revival in progress in the Second Baptist church in New Haven. Bro L. has been laboring with the pastor, Rev. Mr. Hopper, for a short time. He thinks as many as forty conversions have occurred within the past month, twenty-three of whom have been added to the church by baptism. We learn that the revival is quite extensive in the Methodist church.

A revival of great interest is now in progress in Amherst college, which commenced on the day of fasting and prayer for colleges. In Franklin, some forty or fifty are numbered among the anxious and the hoping. There is an interesting religious movement in Foxboro'. In the Delaware college and academy at Newark, Delaware, there is a revival, as also in Miami University, at Oxford, Ohio. At Wittenburg college, Ohio, there is a very powerful revival.

The *Presbyterian of the West* states that a powerful revival of religion is now in progress in Galena, Illinois. Four large churches are open every night. All classes and all ages are affected—heads of families and children, infidels and moralists, Romanists and Protestants, are its subjects. *Thirty-four* had just united with the Presbyterian church.

Two were baptized by Rev. Dr. Neale, and one by Rev. P. Stow, pastor of the Bethel, at the First Baptist church, last Sabbath. On the same day, three were baptized by Rev. Mr. Howe, at the Merrimac Street church.

At Lowell, last Sabbath, four persons were baptized by Rev. D. C. Eddy, and four by Rev. Sereno Howe.

MISSIONARY INTELLIGENCE.—We glean the following from the Magazine and Macedonian for the current month:

Return of Mrs. Judson.—Letters from Maulmain state that Mrs. Judson was to leave for Calcutta in January, whence she would sail for the United States, via England. Some friends at Calcutta, as a testimony of regard, and of their respect for the memory of her lamented husband, spontaneously raised a sum of money to provide for her return voyage by the most agreeable route, and in the most comfortable way, without increased expense to the Union. She will probably arrive in May, or early in June.

The Tudor.—Mr. Day, of the mission to the Teloogoos, writes under date of Jan. 9th, that the ship Tudor, having on board Mr. and Mrs. Kincaid, and Mrs. Vinton, with their children, touched at Madras in her passage to Calcutta, Dec. 27th.

An Inquiring Priest.—Mr. Mason, in one of his Sabbath excursions in Maulmain, was sent for to a Boodhist kyoung or monastery. He says:

I readily complied, and on walking into the monastery, found a young priest, who invited me to a seat beside him on a handsome rug, with a pillow placed on it for me to sit upon. He told me that he was recently from Rangoon, and I was not a little surprised to hear him say that he was a brother of one of the Maulmain Christians. He appeared very candid, and desired me to bring him "a *good* book," which he said he would assuredly read and consider. I shall endeavor to comply with his wishes by furnishing him with a New Testament, for the word of God is not allowed to enter every monastery.

Schools at Tavoy.—Mr. Bennett notes in his journal:

Oct. 3.—Yesterday an examination of the schools which Mrs. B. has had under her care during the rains, passed off very pleasantly; they are dismissed for a month. In both schools there are a little over eighty pupils, who have made progress, some in English, some in Burmese and some in Karen.

He also has good news from the Karens in the jungle:

The pastor at Mata has just come in, and his report is very encouraging as to new inquirers. At the Pwo village on the South branch of the Tenasserim, where the old bookho resides, there are several who are satisfied he has been deceiving them, and they are more than ever disposed to listen to the truth. This old bookho, like many others of his class, has formed a ritual for himself from nat worship, boodhism and the former superstitions of the Karens, and a little, I believe, from the New Testament. The bookho on the north branch has also lost several of his disciples.

Germany.—Mr. Oncken communicates a letter from a fellow laborer whose field is in and near the Duchy of Baden, showing the increasing intolerance of the government:

From my last you learned that the sale of Bibles, &c., had been but small; I must now add, that their sale had been entirely prohibited, on the ground of the general laws in force against itinerant selling; we must therefore trust in the Lord, that he may provide a way of proclaiming the gospel to perishing sinners.

The *surveillance* of the police interfering with his Sunday meetings, he attempted to do good by tract distribution. Going for this purpose to the gardens of Schwetzingen, which are much frequented, he met with immediate resistance, but this was not without its compensation:

In the portico of the palace leading to the gardens I began to distribute a parcel of tracts that I had with me; but soon a Prussian lieutenant came up to me, and in a severe manner ordered me to leave, or, in case of disobedience, to expect imprisonment. The sudden interference of this officer had attracted a considerable crowd, who now overwhelmed me with entreaties for tracts, and, though I distributed a great number, all were not supplied. The keeper of the palace also came to me, and demanding a tract, asked me how I dared to propagate such "absurdity;" and, after a severe reproof, bid me depart. In walking across the castle yard I again narrowly escaped being arrested by the soldiers, for continuing to give away tracts; but the Lord conducted me through the midst of them.

PROGRESS AMONG THE ARMENIANS.—In a letter dated February 4, Mr. Dwight says that the congregations in Pera and the city are larger and more encouraging than they have been; there being no Sabbath which does not bring some new hearers to the services. "We had a most interesting monthly concert at my house last evening," he adds, "for the Armenians. It would have done your heart good to listen to the stirring statements of Baron Vertannes in regard to the progress of the work in the interior. God is still among the Armenian people. I find that the number of male and female members of the churches in this city who are now abroad in other places, is no less than twenty-seven. Some of them are preachers, some teachers, some colporteurs, and some translators; while a few are engaged in secular employments."

PROGRESS IN SAN FRANCISCO.—The Congregationalist says the edifice for the First Presbyterian church in San Francisco, under the care of Rev. Mr. Williams, is nearly or quite completed. The Episcopalians have purchased an eligible site, and are making efforts to build a splendid church. The Congregationalists are making efforts to procure such a site, and such a building, ornamented with a real New England *spire* pointing to the skies. The colored people expect soon to erect a chapel, and already they have worship every Sabbath. The word of God is distributed with much zeal and success by the agents of the American Bible Society; and the Spaniards and Sonorians all *ask*, and are willing to pay for, the Scriptures in their own language.

MISSIONARIES TO OREGON.—The Independent learns that Rev. James P. Miller, of Argyle, has accepted an appointment to Oregon, from the Missionary Board of the Associate Presbyterian Synod, and expects to set out for his distant field of labor on the 13th of April. He is the second missionary of that body, and is to be followed at an early day by a third. It bodes good for that interesting free territory, when pastors of mature experience and tried faithfulness are prepared to leave desirable parishes at the East, to assist in moulding the infant institutions of the extreme West. All that is good in society will find a powerful and true friend in Mr. M.

SAILING OF MISSIONARIES FROM NEW YORK.—The New York Evangelist says Rev. Rollin Porter and his wife sailed on Friday, the 21st ult., from this city, in the bark Gem, Capt. Lawlin, for the Gaboon Mission, West Africa. Appropriate religious services were held on board, conducted by Rev. Dr. Campbell, with remarks from Rev. John D. Paris, a missionary from the Sandwich Islands. The last farewell was given, and the noble bark moved like a thing of life, bearing the missionaries onward to the dark land of Africa.

ECCLESIASTICAL INTELLIGENCE.—Rev. A. H. Burlingham, formerly of Pittsburg, Pa., has accepted the call of the Baptist church at Owego, N. Y., to become their pastor, and entered upon his duties. May the same success attend his labors in this new field, with which he has been favored hitherto.

Mr. James W. Smith was ordained pastor of the Worthen Street Baptist church, Lowell, on Sabbath evening last. An account of the services of the occasion will appear in our next number.

The Baptist Bethel church, this city, was recognized on Monday afternoon, last.

The Baptist church at Pike, Wyoming county, N. Y., have sold their meeting-house, and have purchased a lot upon which they intend to erect a new and larger edifice.

Rev. T. W. Clark, of this city, has accepted a call from the First Baptist church in Nantucket, and enters immediately upon his duties in that place.

Rev. M. H. Bixby, late of Williston, Vt., has accepted a unanimous invitation from the Baptist church and society in Johnson, Vt., to become their pastor.

Rev. K. Arvine, having had a severe and protracted hemorrhage from the lungs, has been induced by medical advisers and friends to suspend the active duties of the ministry, for, perhaps, several years to come. He has accordingly resigned his charge of the Baptist church in West Boylston. His post office address will hereafter be, Worcester, Mass. Mr. A. leaves a prosperous church and society who greatly regret the affliction which takes him from a field where his labors have been much appreciated and blessed. We hope to chronicle his recovery at no distant day, and his restoration to the active duties of the ministry.

DEDICATION AND INSTALLATION IN GLOUCESTER.—The new Baptist meeting-house in Gloucester, was dedicated on the 20th ult., when the following order of service was observed. Invocation and Reading of the Scriptures, by Rev. P. R. Russell, of Manchester; Introductory Prayer; Sermon by Rev. Miles Sanford, from Acts 17: 24, 25; Dedicatory Prayer, by Rev. C. W. Reding, of Beverly Farms; Concluding Prayer, by Rev. Mr. Aiken, of the Congregational church, Gloucester; Benediction.

The Gloucester Telegraph gives the following notice of the church edifice, and the sermon preached on the occasion. The house which is the largest on the Cape, fronts on Pleasant street:

The basement of the house is appropriated for a vestry, with ante-rooms, which are connected with the hall of the house, as well as furnished with entrances from the sides of the building. The body of the house is well proportioned, and the aisles and pews arranged with neatness. There are four ranges of pews, with one centre aisle and one on each side. There are ninety pews on the floor, capable of accommodating seven persons each, and the house, including the gallery, will seat about seven hundred persons. The gallery is on the eastern end of the building, the centre part being fitted for the accommodation of the singers.

The house is high studded, and handsomely painted and grained. The pulpit is large, and in proportion with the church; it is ornamented with carved work, and handsomely grained in imitation of black walnut. The doors and wood work generally are in imitation of oak. The wall in the rear of the pulpit, is beautifully painted in fresco, with the effect of a deep alcove and dome. The ceiling is also handsomely finished, with a wreath in the centre; and the whole appearance of the church reflects great credit upon those who have had the management of its construction and completion.

The length of the house is 97 feet including the tower, and its breadth 55 feet. The order of architecture is Elizabethan. The whole edifice has been built at a cost of $14,000, and is *paid for.*

Rev. Mr. Sanford commenced his discourse, in the afternoon, with an interesting and graphic description of the visit of Paul to the city of Athens—the circumstances under which it was made—the state of society, idolatrous as it was—the effect it had upon the Apostle—how it inspired him with renewed and greater zeal in the work in which he was engaged, preaching the gospel—his arrest and arraignment before the Areopagus—how he stood alone in his defence, no friend near him, surrounded only by enemies; this, however, did not intimidate him, but though the indignation of the Athenians was aroused, he nevertheless made known to them the character and attributes of the "true God." These he showed to be, first that God was the creator of all things; second, that he was the governor of the universe, his providential care extending to the mightiest and yet controlling the mightiest object in existence; third, the true God differed from the idol gods of the Athenians, in the Almighty power, providential care and merciful regard for his creatures; and in that he is not worshipped by men's hands as though he needed any thing.

The inferences drawn from the subject discussed, were, first, the duty of worshipping God is scriptural; second, God's design in establishing religious worship was merciful; third, that there are misapprehensions about the true nature of worship which ought to be corrected; fourth, the erection and dedication of houses to his worship is pleasing to God—he manifested his pleasure to the builder of the Temple, and has continued so to manifest himself in a similar manner in every age since, in all places where his people have paid him devout and spiritual worship.

The sermon, of which the above is a very imperfect outline, was one of much beauty and power, and was listened to with profound attention by a large and interested audience.

The following was the order of exercises in the evening when Rev. Miles Sanford was installed pastor of the church and society. Invocation and Reading of the Scriptures, by Rev. Mr. Aiken, of Gloucester; Introductory Prayer, by Rev. George Lyle, of Rockport; Sermon, by Rev. Baron Stow, D. D., of Boston, *from Acts,* 26: 24; *Prayer of Recognition,* by Rev. W. H. Eaton, of Salem; Charge to the pastor, by Rev. Nathaniel Colver, of Boston; Right Hand of Fellowship, by Rev. A. W. Chaffin, of Danvers; Address to the church and society, by Rev. C. W. Reding, of Beverly Farms; Hymn; Concluding Prayer, by Rev. Mr. Russell, of Manchester; Benediction.

The house, says the Telegraph, was well filled notwithstanding the state of the walking and weather, and the services of the occasion were eminently satisfactory. We congratulate our friends in Gloucester on their position and prospects.

ORDINATION.—Mr. A. F. Spalding, was ordained to the work of the gospel ministry, and publicly recognized as pastor of the Helen Street Baptist church Montreal, C. E., on the *evening of the* 21*st* ult. The services were as follows: Invocation, by Rev. F. H. Marling; Reading the Scriptures and Prayer, by Rev. Dr. Taylor, of the United Secession Church; Sermon, by Rev. Dr. Cramp, President elect of Acadia College; Ordaining Prayer and Charge, by Rev. H. I. Parker, of Burlington, Vt.; Hand of Fellowship, by Rev. Dr. Davies; Address to the church, by Rev. Dr. Wilkes, of the First Congregational church; Benediction by the pastor. The sermon was from Eph. 4: 11. Topic: *The Saviour provides and appoints his ministers.* 1. He qualifies his servants for the work to which he calls them; 2. He directs them in the discharge of their duty; 3. He maintains the succession. The "apostolical succession" was very warmly treated by Dr. C. Among the successors to the apostles he said is every heathen converted to Christianity in India who preaches the gospel, as well as the present pious Anglican Bishop of Calcutta. The remarks with the Hand of Fellowship were brief, but cordial and very pertinent. The Charge was filled with sound, practical instruction appropriate to the occasion. Copious illustrations were presented of the duties and the responsibilities of an earnest ministry. The Address to the church embodied the results of many years successful pastoral experience in Europe and America. It was judicious, plain, forcible.

On Sabbath evening, the 23d ult. the pastor preached to a large audience from Matt. 18: 19; and obeyed the Saviour's injunction by burying in baptism seven persons. Two of these have been for years the respected members of churches in our city, which teach that immersion is *only a* mode of baptism and not *the* appointed way of the Saviour's command. Some—mostly youth—are awaiting baptism; others, have commenced the Christian life; others still are anxious; and very many are thoughtful. The work of God has been calm and quiet, with no unusual meetings. It has been manifestly His work, and it has not ceased.

GENERAL INTELLIGENCE.

FOREIGN.

WE have London papers of the 15th ult.

The Russell ministry has met another defeat in the Commons. A dissolution of Parliament, and a new election, are generally anticipated. The Papists keep up their agitation, notwithstanding important modifications of the ecclesiastical bill which are ridiculed as concessions to fear. It is not improbable that the measure may be wholly abandoned.

The electors of Limerick have voted John O'Connell censurable for being absent when the Papal bill was introduced in Parliament, and the Mayor of Clonmel, in a letter, denounces him as a traitor to public honor, and unworthy of Irish confidence.

The Crystal Palace for the World's Fair is about completed. Flags of all nations will be hung upon the exterior, around the roof, and at the corners.

The Hungarian refugees, who have reached England, and who are coming to this country, will have $40 each, provided by the British government. The Polish refugees will remain in England.

In France, all hopes of a union between the two branches of Bourbons are said to be at an end. The Legitimist party is splitting to pieces. The commerce of the Republic is described as in a bad condition. The Assembly is occupied with discussions on the financial embarrassments.

The report that Austria and Prussia had come to terms is contradicted. Each claims to have exclusively the Presidency of the German States. Austria too insists upon the admission of her Hungarian and Italian provinces into the confederation.

There is trouble in the College of France, in which M. Michelet is a professor. His lectures have given offence to twenty-one professors, who met and voted a censure upon them. Michelet threatens to discontinue his course, and resign the chair of history, and the students threaten a demonstration.

New efforts are in progress to induce a better observance of the Sabbath in Prussia. *An order, closing* the post-office four hours on that day, has gone into operation. A memorial to the king on this subject has been presented by the ecclesiastical council of the evangelical church. It is a very elaborate history and exposition of Sabbath legislation throughout Germany. In this connection, it may be stated that of the population of Prussia (16,331,000 souls) 10,000,000 are of the Evangelical church, 6,000,000 Roman Catholics, and the rest Jews, Mennonists and Greekists.

Gen. Haynau, the kinsman of the Austrian Butcher, has been commissioned by his royal master, the despot of Hesse Cassel, to speak to the Hessian officers in a language which it is supposed they may understand. He refers to the "God-abandoned, Godless, pernicious gang"—i. e., the people—who are seeking to pull down "the government which God has set up"—i. e., the Elector's will—and concludes thus:

We shall soon decide this question here in Cassel sirs, in this little State. The throne is in danger, and all thrones in Europe look here, and upon us, upon this little army. I ask you not if you will obey; it is not for that I have called you together. You must obey; for he who obeys not shall have his soldier's coat pulled off his back, and have a blouse put on him. It is nothing to you whether the orders given you, sirs, are Constitutional or not. His Royal Highness has sworn to the Constitution, and I have full powers from him. I am the Constitution for you, sirs, I. If any of you prefer the smile of that gang, or the band of traitors, to the favor of your Prince, whom God hath set up, I will pull his coat from off his back, and put a blouse on him. Gentlemen, your servant.

The late carnival at Cologne is stated to have been a most disgusting affair. The scenes in the hotels, wine-shops, beer-houses, and streets, were of the

vest kind. Taverns were open all night, and one account avers it to be no exaggeration to say that "the whole city was reeling drunk, and wallowing in the grossest debauchery."

The total number of anti-papal addresses, which have been presented to the Queen of England since the Pope's bull was issued, is over three thousand. They bear upwards of a million signatures. Beside these, are two Roman Catholic addresses, having about two hundred and fifty thousand signatures, which express loyalty to the Sovereign.

There is an excellent bill now before the British Parliament. It declares that the unrestricted sale of arsenic facilitates the commission of crime, and provides that on every sale of the poison, and before its delivery, the seller shall enter the particulars in a book, and sign the same. A penalty of 20*l.* is proposed upon any seller who violates the law, and upon any person who gives false information to obtain arsenic. The sale of arsenic under a medical prescription is not included in the bill. Such a law in this country might prevent more than one murder.

It appears from official returns that nearly one fourth of all the persons born in London die within the first two years, and that more than one third are cut off during the first ten years; and yet there is not a single hospital in that metropolis exclusively devoted to the treatment of infantile diseases, though such institutions are found in Paris, in all the prominent German cities, and in other parts of Europe. To meet this great necessity, it is proposed to establish a hospital, containing at least one hundred beds for sick children between the ages of two and twelve. A provisional committee, of which Lord Ashley is chairman, has been formed, comprising eminent physicians, noblemen and others.

STATE LEGISLATURE.—Things went on last week about as usual. Numerous bills and resolves were advanced from stage to stage, and several were passed. An important report on Banks has been made in the Senate. It is based upon a conviction that our whole banking system is wrong, and wants reforming. The bill accompanying the report prohibits the issue and circulation of small bills. The Senate have had up, and discussed a good deal, the bill to repeal the act of last year which did away with the High School Law. A substitute, providing that each town, which does not establish a High School, shall raise annually $4 for every child between 5 and 15, was adopted on Thursday by a vote of 19 to 15. The bill as amended was then passed to a 3d reading by a vote of 18 to 16. A reconsideration of this vote was moved on Friday, and on Saturday it prevailed by a vote of 20 to 6. The subject was then assigned specially for Tuesday of this week.

An important report on the public lands in Maine was made in the House on Tuesday. By this, it appears that the State owns 14,000,000 acres, with certain valuable privileges contingent on the right now held by certain parties to cut timber. The report says:

These lands are principally located on the River St. John and its tributaries—the exceptions being a few townships at the extreme headwaters of the Kennebec and Penobscot. The value of the timber lands is affected by the circumstance that timber being floated down the rivers is subject to export duty, so soon as it reaches the tide waters of the Atlantic, which are within the territory of Great Britain, and furnish the only practicable outlet through which it can pass to United States ports; while at the same time such timber is liable to duty as imposed by our tariff. At all events it is burdened by the duty exigible under the Provincial law. The consequence is that all, or nearly all, the timber is shipped for England or the continent of Europe. Its distance from the market is another depreciating circumstance; and this has also a tendency to make the lands less valuable than if they lay on the Penobscot.

The report concludes by recommending more vigilant exertions in order to prevent extensive trespasses; that no compromise should be entered into with any who commit trespass, &c., &c.

The Joint Stock bill has finally passed. It was amended in several particulars, and debated for several days section by section. It authorizes any three persons to associate as a corporation for manufacturing, mechanical, mining or quarrying purposes. The capital cannot be less than $5000, nor more than $200,000. No application to the Legislature is required. The vote in the House on the 3d reading was 200 to 134. The Plurality bill was taken up on Wednesday, and read a 3d time on Thursday under a suspension of the rule, by the large vote of 172 to 65. A motion to reconsider this vote was rejected on Friday by a large vote, and the bill was finally passed to be engrossed without a count. This bill applies only to members of Congress and Presidential electors. In the last case, it operates at the first trial, and in the first case the second. So that hereafter there will be no difficulty in effecting an election.

The Joint Special Committee on the subject of Slavery have reported a bill "further to protect personal liberty." It is exceedingly stringent in all its provisions, and will, if passed, and it can be carried into effect, defeat the operation of the Fugitive Slave Law in many respects. We shall refer to it particularly hereafter.

POLITICAL.—Benjamin F. Wade, of Ashtabula, for some years a judge in that district, has been elected U. S. Senator by the Legislature of Ohio. He is a Whig, said to be strongly imbued with Free Soil principles. The vote was 44 for Judge Wade, 34 for Henry B. Payne, Democrat, and 7 scattering.

The Legislature of this State balloted the 19th inst. for U. S. Senator on the 19th inst. The vote was large, nearly all the members being present, but no choice was effected. Mr. Sumner lacking 3 votes of a choice. The 20th trial was postponed two weeks ago. Gen. James, whose election to the U. S. Senate by the General Assembly of Rhode Island, occasioned some conflict of opinion touching his politics, says, in a letter to the Hon. Wm. Sprague, that he is "in favor of the leading Whig measures." This would seem to solve all doubts.

The Hon. Geo. McDuffie, of South Carolina, whose death is just announced, was a conspicuous politician. He served fourteen years in the national House of Representatives, and the greater part of six years in the Senate. He was also Governor of South Carolina for a year or two.

The new constitution of Virginia is to be submitted to the people on the fourth Thursday in August, and all the elections, both state and national, have been postponed in consequence, to October.

The Legislature of Delaware, before it adjourned, adopted the preliminary measures for amending the Constitution, and the question of convention or no convention, has been submitted to the people.

By the new Constitution of Ohio, the House of Representatives is to consist of 100 members, and the Senate of 35, to be apportioned every tenth year.

Mr. Ritchie, who has been connected with the newspaper press 47 years, will retire from the Washington Union this month. That paper has been sold to Andrew Donelson and Gen. Armstrong, of Tennessee.

The Industrial Congress of New York have issued a call for a World's Convention of Reformers at London in May next, for the purpose of devising some general principle which may be for the good of all, and in which all can cooperate."

Lt. Gov. Hamilton Fish has been elected U. S. Senator by the New York Legislature. Mr. Fish is a Whig with Free Soil tendencies.

No U. S. Senator for California has yet been chosen. Mr. Fremont's chances seem to be the best this time.

Returns from most of the towns in New Hampshire give Dinsmoor 57,247, Sawyer 18,464, and Atwood 12,295, being a majority against the first of 3,420. The legislative returns, yet somewhat doubtful, give the Whigs 130 members, Democrats 127, and Atwood Free Soilers 21.

Gen. Scott, in reply to a meeting in Pennsylvania nominating him for the Presidency, writes as follows:

The approbation of my countrymen was the first, and will be the last, great object of my life. If I have the happiness to obtain that, it will be of minor importance whether it leads to a change in my official position or not.

This, we suppose, is tantamount to an acceptance of the nomination.

Congressional elections to fill vacancies will take place in the 2d, 4th, 5th and 7th districts of this State on Monday next. The plurality principle, by which the candidate receiving the highest number of votes is elected, and which is now the law, will not apply to this, but to subsequent elections.

The Connecticut election will take place on Monday. A Governor, Lieut. Governor, other State officers, a Legislature, and four members of Congress, are then to be elected. The new Legislature will have to choose a U. S. Senator, in place of Mr. Baldwin.

William B. Campbell is the Whig, and Gov. Trousdale the Democratic, candidate for Governor of Tennessee. The election does not take place until August. The Legislature then elected will have to choose a U. S. Senator in place of Mr. Turney.

The Rhode Island State election took place yesterday. The Providence Journal predicted that this would be a more severely contested election than has been had for several years.

The Legislature of Ohio has adjourned. One of its most important acts was the passage of a Free Banking Law.

The recommendations of the Constitutional Convention of New Hampshire have been rejected by a large majority of the people. So religious tests and property qualifications will yet longer limit the right of suffrage in that State.

EDUCATIONAL.—The "American Institute of Instruction" has been in active and useful existence about twenty years. Its object has been to elevate the character of instruction, widen its sphere, ascertain clearly what should be its aim, and perfect its methods. All who have watched the progress of the institution will admit, with the late Secretary of the Board of Education, that it may justly be considered as the source of all the improvements in education which have since been made in New England, and the other Northern States, and that its influence is slowly diffusing itself through the South. Twenty-one volumes of its lectures and transactions have been published and circulated. The Legislature has granted it an annual sum of $300 to aid in their publication, and we have no doubt the present Legislature will follow the example of its predecessors in this respect.

The resolution which has passed the Senate, and is now before the House, authorizing the Board of Education to appoint lecturers in different parts of the State appropriates $2500 annually for two years for that purpose. There ought to be effectual guards in this resolve against the employment of persons who are interested in the sale, or are connected as agents with the publishers, of school books.

The Ohio Female College was examined on the 13th and 14th ult., and passed well. The Rev. Dr. Stowe, who addressed the young ladies, gave, with his usual felicity, says the Central Christian Herald, "a few raps on the head of 'spiritual knockings,' heading his discourse with the statement, that the tendency of the age is to cast off all restraint, and showing the sheer nonsense, the vain, vapid, and empty declamation of such as, rejecting the Bible, all that Christ and the Apostles have uttered, swallow down whole, without hesitation, all the wild vagaries of clairvoyance, intercommunications, correspondences, etc. He spoke of the Bible as alone unfolding the spiritual world."

Dr. J. M. Cramp, of Montreal, has been appointed to the Presidency of Acadia College. The editor of the London Baptist Magazine thus speaks of him: "His high qualifications for the office we can personally attest; and as they are now matured by experience, we entertain a sanguine expectation that if his life and health are continued, the Baptist churches of Nova Scotia and the adjacent Provinces will have cause in many future years to review this arrangement with satisfaction and thankfulness." The last number of that excellent paper, the Christian Visiter, published at Saint Johns, refers to the College as follows:

God by the providential turn of affairs for two years past has turned the eyes of thousands and thousands of Baptists towards us, and is now creating good will and sympathy in our behalf, and all will come, if we are seen honorably, perseveringly aiming at the noble object of training ministers for the churches, and our children for whatever posts of usefulness society may require.

The South Western Baptist says that Howard College is in a highly prosperous condition at present. The number of students has steadily increased through the winter, and the young gentleman demean themselves with great propriety in all their relations. The same paper thus refers to the Mississippi Female College, a Baptist institution at Hernando, within a half day's journey of Memphis:

It is unlike any other institution of which I have any knowledge in the world. *It derives its being from the highest ecclesiastical tribunal known, in the great Baptist commonwealth.* It originated with a resolution of the Hernando Baptist church, its Trustees are forever to be appointed by said church, eight of whom must be Baptist church members, and four others, not Baptists, but friendly to them. The church is doing the principal work in building it up, yet it has been aided by numerous friends in North Mississippi and Tennessee. The Hernando Collegiate School, is under the care of Rev. Isaac S. Parker, a Baptist minister, educated at Madison University, N. Y.

Five young ladies sailed lately from New York for Chagres, their destination being Oregon, whither they go as teachers under the auspices of the Board of National Popular Education. Three of them are from New York, one from Vermont, and one from Maine.

PROGRESS OF RHETORIC.—Twenty-five years ago General Cass delivered an address to the alumni of Hamilton College, the chief theme of which was the "March of Mind." To indicate the improvements of the age as to general intercourse, he said, "a gun fired on the Danube is echoed on the Mississippi." It was considered a fitting and beautiful expression by those who heard it. But the age has outgrown that. The Rev. Dr. Adams, of New York, says, "St. Louis is within earshot of Hamburg. The wires touch between New York and Berlin." Very soon, we suppose, these expressions will seem to be quite tame, and about the year 1900, if not before, some orator will say, "The whole earth is one great whispering-gallery, and my speech to-day is listened to by the antipodes."

TRUE BENEVOLENCE.—We see it stated that W. W. Rice, Esq., of La., has emancipated thirty-three slaves, and provided for their passage to the land of their fathers, and for their support for six months after their arrival, at an expense of from $20,000 to $25,000. More than this, he accompanied them to New Orleans, the port of their departure, saw to their shipment, and with his own hands distributed to them clothing, matrasses, household and farming utensils, and whatever could contribute to their comfort on the voyage, and to their success in their new homes. Mr. R. is an elder in the Presbyterian church. "Honor to whom honor."

THE IRISH PRELATES.—The petition of the archbishops and bishops of Ireland has been presented in Parliament. It is respectful in tone, declaring Lord Russell's bill unjust, and stating that, "in the opinion of the most eminent lawyers of Ireland, the proposed measure will control the free disposition of property, interfere with and endanger settlements made on the faith of existing laws, and its results be productive of great embarrassment."

MARSHAL TUKEY.—A gentleman who visited Boston not long ago, said the personal appearance of Marshal Tukey bears a strong resemblance to that of Napoleon Bonaparte in his early days. The strategic skill of the Marshal in his late arrest of a large corps of gamblers reminds us of the remark, and leads us to think that he is not destitute of military talent. Could Napoleon himself have planned and executed the whole thing more effectively?

THE PARKER MURDER AT MANCHESTER, N. H. occurred six years ago last Wednesday. It will be remembered that since then a great number of persons have been arrested, charged with being the murderers. The three Wentworths brothers—two residing in Saco, Me., and one in this city—and a man named Wm. C. Clark, were arrested about a year since, examined, and to the surprise of many were discharged.

According to the Manchester *Mirror* of Thursday, another history of that horrid murder is given by a fellow recently from the Thomaston, Me. State Prison, named Wm. Thurston, in which the Wentworth's are again made to figure. While in that institution he became acquainted with a convict named John C. Young, who frequently said he knew all about the Parker murder

"Young's story, Thurston said, was in effect, that on the night of the murder of Parker, he came from Saco to Manchester with the Wentworths, and was with them when Parker was called out of the saloon, and followed them at a short distance, ready to assist in case of an emergency.

Young saw the murder committed, but we did not understand that he enlightened his brother prisoners, who he thinks was Henry T., had had his ear badly cut with a knife in the struggle, and called in at a house near by, where a woman, whose name he did not recollect, dressed the wound, for which she was paid $250.

After this Young says the Wentworths were at Freeman's hotel in Great Falls, where they lost a large sum of money at gambling, got into a quarrel, which resulted in killing Freeman, and throwing his body into the river.

PENALTY OF CRIME.—Gov. Hunt had just pardoned Selden Brainard, who is in Sing Sing Prison for five years for counterfeiting. It excites amazement to think that Selden Brainard should have fallen so low in degradation and vice. Some fifteen years since, every fair day an elegant private equipage would be seen standing in front of a large stone mansion, now next door to the celebrated Revere House in Boston. As the coach with liveried servants passed through the streets of that city, every eye would turn to get a glimpse of this establishment. It was Selden Brainard's. An extensive Broker in State street, he was esteemed a man of opulence and integrity. Something dishonorable occurred, and he disappeared from Boston.

A few years after, he came up in Wall street and occupied a basement story there as an exchange broker, a doubtful designation in that city. He made no wealth, but at last he was detected in counterfeiting or circulating counterfeit money. The charge was proved against him, and this tall, elegant looking Wall street Broker was consigned to Sing Sing for five years. His family, once the occupants of a splendid mansion with their equipage at command, have drank the bitter dregs of sorrow and poverty. But affection outlives all the crimes a father may perpetrate. His liberty is now ascribed to the entreaties and importunities of his daughter.—*Albany Knickerbocker.*

PRESIDENTIAL TEMPERANCE PLEDGE.—A Temperance Society of New York, is preparing a block for the Washington Monument which will contain the following inscription, being the temperance declaration subscribed to by eight Presidents of the United States. It will be placed in the structure in such a manner as to allow the succeeding Presidents to add their names should they see fit so to do. The declaration as it now stands, was prepared before the total abstinence pledge was adopted:

"Being satisfied, from observation and experience, as well as from medical testimony, that Ardent Spirits as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world."

(Signed)—James Madison, Andrew Jackson, John Quincy Adams, M. Van Buren, John Tyler, James K. Polk, Z. Taylor, Millard Fillmore.

ARREST OF LOTTERY TICKET SELLERS.—On Friday the Police, under the direction of Marshal Tukey, made a descent on several sellers of lottery tickets in State, Devonshire, Exchange streets and Wilson Lane, and arrested the following persons: F. Freeman, Hiram Davis, Levi Jennings, Albert Eaton, Dwight Prouty, William Walker, Joel Brett, Dewitt C. Bracket, Dexter Brigham, George W. Goddard, D. B. Pearson. They were taken to the Marshal's office, and from thence to jail.

Among the documents found were prizes from the Consolidated Lottery, Md., to be drawn March 28th, Delaware State Lottery, D. Paine & Co., managers, to be drawn March 29th. Tickets $1. The capital of this lottery was to erect an academy, and also to finish an Episcopal church—rather a queer source by which to raise funds.

Ten of the above named persons gave bail for their appearance at the Municipal Court in sums varying from $1,800 to $6,000.

THE RAVAGES OF CONSUMPTION AND OTHER LEADING DISEASES IN BOSTON FOR FIVE YEARS.—Mr. Simonds, the City Registrar, states that for five years ending 1850, 256 persons have been accidentally killed in Boston, 116 have died of apoplexy, 134 of disease of bowels, 261 of disease of bladder, 156 of congestion of brain, 2838 of consumption, 461 of convulsions, 449 of croup, one hundred and one of cancer, 612 of cholera, 286 of cholera infantum, 148 of canker 265 of child-bed diseases, 310 of diarrhœa, 265 of dysentery, 325 of dropsy, 675 of dropsy on brain, 137 drowned, 49 delirium tremens, 166 erysipelas, 728 scarlet fever, 738 of lung fever, 1237 of typhus fever, 108 brain fever, 224 of whooping cough, 296 of disease of heart, 103 intemperance, 1392 infantile diseases, 113 liver disease, 434 inflammation of lungs, 395 of marasmus, 465 measles, 389 old age, 116 pleurisy, 146 palsy, 17 rheumatism, 43 disease of spine, 57 scrofula, 59 suicide, 349 small pox, 463 teething, 74 tumor, 28 ulcers, and 36 worms.

IMPORTANT POSTAL ARRANGEMENT WITH CANADA.—We mentioned, a few days since, that the Hon. James Morris, the Postmaster-General of Canada, was at Washington, negotiating a postal arrangement with Postmaster-General Hall, in reference to the mail arrangements between the United States and Canada. It affords us great pleasure to announce that an arrangement has been perfected, and will go into operation at an early day, by which direct sealed bags will be made up for the chief places in Canada. The postage to be the same in each country. That is, a letter not exceeding half an ounce will be charged five cents to any place in the united province of Canada; the postage to be pre-paid or not, at the option of the persons sending the letter. The postage on newspapers and pamphlets to be pre-paid or to the lines, as heretofore.—*N. Y. Com. Adv.*

ABOLISHMENT OF THE CAT.—Capt. McIntosh, of the frigate St. Lawrence, in a letter from Rio Janeiro to a friend at N. York, speaks highly in favor of the advantages resulting on board his vessel from the abolishment of flogging. He has also substituted double duty as a punishment, instead of the irons. The good men on board of his vessel are, however, in favor of the lash. The letter adds:

"I shall never have a difficulty in managing a crew, if the Government will give me, as they have done it this time, capable officers, and gentlemen to assist me. I have some bad men, it is true; but I will keep them in order without the cat, and I shall give the Government no trouble while I am here."

SEVERE EARTHQUAKE AT CARTHAGENA.—We learn from Capt. Goodwin of the brig Monserate, from Carthagena, that on the morning of the 7th February, at half past 5 o'clock, the city of Carthagena was visited by a heavy shock of an earthquake, which lasted nine seconds. Had it lasted two or three seconds longer, the whole city would have been in ruins. As it was, there was considerable damage done throughout the city, some two or three houses being shaken down, and several lives lost. The city walls and Cathedral suffered very much. The following night the walls and public squares were filled with people, fearful of a second shock; but up to the 15th they had experienced none. No other city in that vicinity felt the shock so severely as Carthegena.—*N. Y. Evening Post.*

SHEEP BREEDING IN VERMONT.—The wool-growers of Vermont are beginning to realize the importance of obtaining full-blooded merino sheep, and they are gradually being introduced into that State. Mr. Jesse Hinde, of Mendon imported last month, through the agency of Mr. John A. Tainter, of Hartford, Ct. two ews, at an expense of $200 each. About two years since, Mr. Hinds purchased of Mr. Tainter a buck, six months old, for $100. This buck is now said to be the finest sheep in Vermont. The ewes will yield an average of twelve pounds of wool. Mr. Hinds has a large farm, and devotes himself chiefly to the breeding of sheep, and finds a ready market for them among the wool growers in Western New York.

THE ICE CROP.—A large crop of ice has been secured from the ponds in the neighborhood of Boston, the present season, and there is a prospect of having an abundant supply of the article, at low prices, next summer. The ponds which supply New York have yielded with equal liberality. The supply from the five principal sources will be about 175,000 tons, the largest crop ever gathered in one winter. Last year the supply amounted to 90,000 tons, and the price per 100 pounds was fifty cents, while this season it will probably not exceed 25 cents. The stock on hand in Philadelphia is only 4150 tons, and a part of our surplus will find a market in that city.

RELIGIOUS LIBERTY IN SPAIN.—El Clamor, the progressta paper published in Madrid, has lately been arguing in favor of perfect freedom of religious worship, arging, among others, the following reasons:—"Without the freedom of worship," says El Clamor, "capitalists who are not Catholics fly from us; and this is one of the most influential causes of our lamentable decay, the effect of religious intolerance and persecution. Even opulent Americans have, on this account, gone to establish themselves in France and England."

LONGEVITY IN BOSTON.—Mr. Simonds, the City Registrar, in his report of births, marriages, and deaths, in Boston for 1850, which has just appeared in a printed form, says, that by an analysis of the ages of more than two thousand persons who died in 1850, taken from all the seasons of the year, it is found that the average period of human life in Boston is less than twenty-one years; that those of American origin average over twenty-five years, while those of foreign origin average scarcely seventeen.

STREET BEGGARS.—Pierano, an Italian, was arrested at East Boston last week charged with begging from various persons. He had a printed paper representing that he had lost his all by the burning of a ship while on the voyage from Cette, France to Barcelona. These begging papers, are, it is said, manufactured to order in New York. Foreign beggars are getting to be quite as plenty here as in Europe. The Marshal has received orders to arrest them, and several have been sent to Deer Island.

BEQUEST.—The late Mrs. Charlotte B. Arden, of Morristown, N. J., who was the daughter of the Rev. Benjamin Woodruff, of Westfield, N. J., and well bucathed the following sums in her last will:

Theological Seminary, Auburn,	
American Board Missions,	$2,000
American Bible Society,	2,000
American Home Missions,	1,000
American Tract Society,	1,000
American and Foreign Christian Union,	1,000
N. Y. Colonization Society,	1,000
The residue of her estate, if any, to the American Board of Foreign Missions.	

FROM THE SANDWICH ISLANDS.—The dates from the Sandwich Islands are to Jan. 10th. The news possesses but little interest.

Speaking of improvements, the Friend says: "We rejoice that in the opening of a new year there is something new in Honolulu. We have a new market, the new reservoir and aqueduct, new town clock, new stores, new houses, new wharves, new fences, new names to our streets, new people, and a new Athenæum, and before the year 1851 shall close we hope to be able to report that many other new and desirable changes have been made.

VIOLATION OF THE LICENSE LAW.—Mr. Josiah Herrick was, on Wednesday, convicted before the Court of Common Pleas, says the Gloucester Telegraph, on a number of appeal cases of breach of the license law, the fines and the costs of which amount to about $450. On Thursday, he was again convicted on several indictments under the new law, and in addition to the fines and costs, he was ordered to give bonds in the sum of $800 against any violation of the law for the term of one year. He was committed.

THE KLAMATH DIGGINGS.—The Oregonian says: "Nathan Harvy, from Klamath, near the line between California and Oregon, called on us, and exhibited some large and beautiful specimens of gold, which he taken on Scott's Bar, a tributary of the Klamath. These specimens were large, weighing from one to two ounces. The gold found there is coarse, generally of the weight of a quarter of an ounce, although some lumps worth from $250 to $300 have been found.

The Wilmington Gazette announces the death of Professor Amsley, lately connected with St. Mary's College at Wilmington. He was dismissed from the station on account of his intemperate habits, but continued his career of dissipation until he was reduced to the utmost destitution, and wandered about homeless and friendless. He was discovered last week in an almost frozen state, in an old hovel, with a bottle of whiskey by his side, and soon died from the effects of his suffering.

On the 20th ult. a daring outrage was committed in the court house of Wake county, N. C. The constable of the county and city was sitting within the bar, when John Williamson came up behind him and struck him with all his force, with a stone which he held in his hand, stunning him and felling him to the floor. Williamson was held to bail in the sum of $5000, and also sentenced to two months imprisonment and to pay a fine of 50 for contempt of court.

We learn of Mr. Stanhope, of the steamer Perry, that the new house recently erected in the south part of Newport for Mr. Van Allen, of New York, built of free stone, was totally destroyed by fire yesterday morning between 1 and 2 o'clock. The building cost about $10,000, and is said to be insured for $6000.

Edward Calahan, an Irishman who has lived in Rochester, N. H., cut his left hand entirely off while chopping wood at the house of David Towne, in Topsfield, where he was stopping temporarily. He was either insane or had the horrors, and said he thought he was cutting off the head of a black cat.

At Paulding, Miss., a negro violated the person of a white lady, and afterwards murdered her and her son. The citizens turned out *en masse*, and burned the negro alive.

A son of Mr. William Patterson, of Merrimack, N. H., about 12 years old, was playing with a loaded pistol on Wednesday, when it went off, the ball passing into his forehead. He was alive on Thursday.

The New Orleans mail of the 14th has arrived. The Picayune has advices from Mexico stating that the Tehuantepec treaty had been before Congress, and that the principle features of it were adopted.

Brownsville, Texas, papers say that 300 Indians had crossed the Rio Grande, and marched into Texas. A detachment of soldiers from Ringgold were in pursuit of them.

Bellevue, La., has been destroyed by a tornado. Not a house was left standing, though no person was seriously injured.

The War Department has received information of the death of Gen. Brooks, at San Antonio, Texas.

Milton Clark, a fugitive slave, now in Vermont, is soon to be paid for by his friends.

LITHOGRAPH OF NEWTON INSTITUTION.—We have been favored with a copy of a lithographic print of Newton Theological Institution, exhibiting to view the Institution buildings with the residences of Drs. Hackett, Ripley, and Patti-son. The representation is remarkably faithful, and its execution is chaste and elegant. It would be difficult to find a more attractive locality than the site of our Institution at Newton. To the numerous alumni and friends of this "school of the prophets," the present engraving will prove a highly acceptable offering. We greet its appearance in connection with the effort which is now in progress for an endowment of the Institution.

MARRIAGES.

In this city, 31st ult. by Rev. Phineas Stow, Mr. GEORGE M. BAILEY to Miss SARAH A. BUNKER.

In Westminster, 19th ult., by Rev. Mr. Byrne, DANIEL HATDEN, Esq. to Miss HANNAH ESTABROOK, both of Marlborough. Also, on the 19th ult. EPHRAIM GALE, Esq., of Guilford, Vt. to Mrs. LUCRETIA HILL, of Westminster.

In South Gardner, by Rev. A. Brown, Mr. E. F. WHITAKER to Miss SARAH ELLIS, both of South Gardner.

In Rockport, 25th ult. by Rev. Mr. Pond, Mr. EDWIN PARSONS to Miss ANN MARIA SILK, both of Rockport.

In Danvers, 25th ult. by Rev. Mr. Cheever, Mr. JONATHAN SHAW, of Beverly, to Miss LYDIA K. FERRY, of Danvers.

In Charlestown, 27th ult. by Rev. D. P. Richardson, Mr. [illegible] to Miss [illegible], both of Charlestown. Also, in Hanover, Mr. JAMES MARSTON, of Hartford, Vt. to Miss MIRIAM PATTEE, of Pelham.

Also, in Hanover, Mr. DANIEL BARKER, of Lebanon, to Miss DELIA JANE DRUMMON, of Hanover.

DEATHS.

In this city, 18th ult., Rev. JOHN F. MARINE, 40.

In this city, 31st ult., of consumption, MARY ELIZABETH ROBBINS, 22, wife of Mr. Wm. Wilkins Boynton.

In Braintree, March 1, Philip E., only child of Hosea B. and Mary E. Edson, 3 months, 11 days. Also, March 23, ALFRED, youngest child of Abraham and Harriet Loud, 8 months.

At Long Plain, 19th ult., LORENZO TUCKER, only daughter of Rev. Joshua L. and Ann Whittemore, 3 years.

In Sherburne, 9th Feb., DEBORAH D., wife of John J. Leland, 27.

In Pelham, N. H., March 24, JOHN SPAULDING, 62; a beloved member of the Baptist church in Tyngsborough.

In this city, 18th ult., EMMA LOUISA, eldest daughter of Hiram and Emma Jacobs, 18.

TO THE BEREAVED.

Mourn ye not! bereaved parents,
That your darling one is gone;
Mourn ye not! that she, dear earth,
From this world and sin was borne!
From your arms, with Him to dwell;
Mourn ye not! for O, most dearly,
God, our Father, doeth well!

In his unbounded wisdom,
Saw that she, a flower so fair,
Never with this world could combat,
And, in kindness, took her home!
Has not sorrow-blighted sorrow
From the many ills which bear us,
As through life we journey on!
She, in heavenly realms is dwelling,
Mid angelic choirs doth thrill,
And with them, sweet anthems swelling,
Makes the heavenly arches ring.
She, her golden harp attuning,
Warbles forth her Maker's praise,
And her Saviour's wondrous goodness,
Is the burden of her lays!

She is clothed with angel vestments
And a crown is on her brow;
Winged light, all trembling pulse her,—
It, she's not what she was, now!

Mourn ye not! bereaved parents,
That she, a tired pilgrim, sin,—
That she, grateful battlegiant,
An eternity may sing!

List ye!—heard ye not that music?
Caught ye not that solemn strain?
And did not sweet echo from the sky
As it passed an angel train?
"Weep ye not for me, fond parents,
I am with God, and angels now!
Could ye know the bliss it gives me,
At His holy throne to be,
Ye could never,—*not one moment*,
Wish me back to earth again.
But ye, I keep your lamps all burning,
That ye too, a heaven might gain!
I, on earth, no more may be;
But, O! hear me, *fond, fond parents,*
Brother, sister, come to me!

In Uxbridge, Dec. 23, Mrs. JULIA ANN, wife of George W. Ellison and daughter of Curtis and Sybil Cunningham, of Hopkinton, 29. Mrs. E. was blest with an amiable heart and an amiable disposition, and her peculiar consumption, was protracted and painful, but she was enabled to be great patience and a cheerful resignation to the least murmur or complaint. Patient indeed it was, to the tortures and mortifications of the world, and with bright prospects of happiness under the blighting hand of disease. But the time came, like a summer flower, she faded away, and she viewed death as a welcome messenger that should set her freed spirit from this world of sin and suffering, to brighter worlds above. It is not quite three years since she, at the age of 17, approached death with a cheerful resignation, and made a profession of her faith in Christ. As she passed the cold stream, she enjoyed the presence of her Redeemer, and felt that body calm, that sweet peace of mind which none but Christians can feel, and could say, when about to bid farewell to a beloved companion, and mourning friends, "Father, thy will be done." Her mind was clear and strong to the last; and while her glittering crown of life that would be given her at the day of judgment, the portals of eternal day. For a short time she lingered on the verge of death, strength was given her to converse with her sisters, exhorting them to more faithfulness in the cause of Christ, and earnestly entreating her brothers to seek the Saviour, and live so as to meet her in heaven. She expressed a desire to see her father and youngest sister, wishing to bid them farewell, but her father and youngest sister had died during her illness. Death came, distance intervened and they looked upon those around her bedside, while a heavenly smile rested upon her pale features, which spoke a heavenly smile rested upon her pale features, which spoke a heavenly smile rested upon her pale features, which spoke

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MISCELLANEOUS.

THE LONDON POOR.

The London Morning Chronicle, by its sketches of the poorer classes in the world's metropolis, has pioneered the way for a species of literature that admirably illustrates, and may eventually equal, the stirring fictions of Dickens in the same sphere. Our readers will call to mind the account given by us some time ago, of that strange class known as the coal-heavers of London. That was one of a series of articles on London labor and the London poor, which have since been elaborated to a great extent, and swelled to the bulk of volumes. The author is Henry Mayhew, the special correspondent of the Chronicle. Harper and Brothers have commenced, in semi-monthly numbers, the republication of these articles, with engravings of the scenes and people described. The first number is before us.

An idea of the extent and novelty of Mr. Mayhew's work may be gathered from his classification of the people whose condition he describes. Under the title of *those that will work*, he places producers, carriers, distributors, protectors, servants, and street-folk. Among producers, he has artisans and laborers; among carriers, he has coachmen, railway-men, canal-men, watermen, steamboat-men, porters and postmen; among distributors, are clerks, shopmen, and warehouse-men; among protectors are soldiers, sailors, policemen, jailors, fire brigade; among the street-folk, are costermongers, patterers, hawkers, showmen, musicians, street-workers, and street-cleansers. Under the title of *those that cannot work*, are ranged paupers, alms-men, hospital inmates, asylum inmates, and prisoners for debt. Those that *will not work*, are beggars, vagabonds, prostitutes, pickpockets, coiners, and burglars. From this classification, it will be inferred, if fidelity to truth characterize the details of each subdivision, that a fund of valuable information must result.

The number before us treats of the *street-folk*, who are arranged under the genera of street-sellers, street-buyers, street-finders, street-performers, (artists and showmen,) street-artisans or working pedlers, and street-laborers. Each of these genera is minutely subdivided. For instance, the street-seller includes sellers of fish, vegetables, eatables and drinkables, stationery, literature, fine arts, manufactured articles, second-hand articles, live animals, curiosities, &c. &c. The sellers of eatables again include the "venders of fried fish, hot eels, pickled whelps, sheep's trotters, ham sandwiches, pea-soup, hot green peas, penny pies, plum duff, meat puddings, baked potatoes, spice-cakes, muffins and crumpets, brandy balls, cough drops, and cat and dog's meat; while the street-drinkables include, among other things, tea and coffee, ginger beer, lemonade, hot wine, new milk from the cow, asses' milk, curds and whey, and occasionally water. The street-finders, says the author, are those who literally "pick up" their living in the public thoroughfares; the "pure" pickers, who live by gathering dogs'-dung; the cigar-end finders, or hard-ups, who collect the refuse pieces of smoked cigars from the gutters, and having dried them, sell them as tobacco to the very poor; the dredgermen or coal-finders, the mud-larks, the bone-grubbers, the sewer-hunters, and so on.

The costermongers are those who attend the "green" and "fish market" markets. Mr. Mayhew estimates their number at 30,000 men, women, and children, in the city of London. This class extends itself yearly, increasing faster than the general population. Still, the costermongers are but a portion of the street-folk.

Besides these, there are, as we have seen, many other large classes obtaining their livelihood in the streets. The street musicians, for instance, are said to number 1,000, and the old-clothes-men the same. There are supposed to be at the least 500 sellers of water-cresses; 200 coffee-stalls; 300 cats'-meat men; 250 ballad-singers; 200 play-bill sellers; from 800 to 1,000 bone-grubbers and mud-larks; 1,000 crossing-sweepers; another thousand chimney-sweeps, and the same number of turncocks and lamp-lighters; all of whom, together with the street performers and showmen, tinkers, chair, umbrella, and clock-menders, sellers of bonnet-boxes, toys, stationery, songs, last dying-speeches, tubs, pails, mats, crockery, blacking, lucifers, corn-salves, clothes-pegs, brooms, sweetmeats, razors, dog-collars, dogs, birds, coals, sand, —scavengers, dustmen, and others, make up, it may be fairly assumed, full thirty thousand adults, so that, reckoning men, women, and children, we may truly say that there are upward of fifty thousand individuals, or about a fortieth part of the entire population of the metropolis getting their living in the streets.

After this, follows what the author calls "a plain unvarnished account of the habits, amusements, dealings, education, politics, and religion of the London costermongers in the nineteenth century." We make some extracts.

GAMBLING OF COSTERMONGERS.

It would be difficult to find in the whole of this numerous class, a youngster who is not—what may be safely called—a desperate gambler. At the age of fourteen, this love of play first comes upon the lad, and from that time until he is thirty or so, not a Sunday passes but he is at his stand on the gambling ground. Even if he has no money to stake, he will loll away the morning looking on, and so borrow excitement from the successes of others. Every attempt made by the police to check this ruinous system, has been unavailing, and has rather given a gloss of daring courage to the sport, that tends to render it doubly attractive.

If a costermonger has an hour to spare, his first thought is to gamble away the time. He does not care what he plays for, so long as he can have a chance of winning something. While waiting for a market to open, his delight is to find out some pieman and toss him for his stock, though, by so doing, he risks his market money and only chance of living, to win that which he will give away to the first friend he meets. For the whole week the boy will work untiringly, spurred on by the thought of the money to be won on the Sunday. Nothing will damp his ardor for gambling, the most continued ill-fortune making him even more reckless than if he were the luckiest man alive.

Many a lad who had gone down to the gambling ground, with a good warm coat upon his back and his pocket well filled from the Saturday night's market, will leave it at evening penniless and coatless, having lost all his earnings, stock-money, and the better part of his clothing. Some of the boys, when desperate with "bad luck," borrow to the utmost limit of their credit; then they mortgage their "king's-man," or neck-tie, and they will even change their cord trowsers, if better than those of the winner, so as to have one more chance at the turn of fortune. The coldest winter's day will not stop the Sunday's gathering on the river side, for the heat of play warms them in spite of the sharp wind blowing down the Thames. If the weather be wet, so that the half-pence stick to to the ground, they find out some railway arch or else a beer-shop, and having filled the tap-room with their numbers they muffle the table with handkerchiefs, and play secretly. When the game is very exciting, they will even forget their hunger, and continue to gamble until it is too dark to see, before they think of eating. One man told me, that when he was working the races with lemonade, he had often seen in the centre of a group, composed of costers, thimble-riggers and showmen, as much as 100l. on the ground at one time, in gold and silver. A friend of his, who had gone down in company with him, with a pony-truck of toys, lost in less than an hour, his earnings, truck, stock of goods, and great-coat. Vowing to have his revenge next time, he took his boy on his back, and started off on the tramp to London, there to borrow sufficient money to bring down a fresh lot of goods on the morrow, and then gamble away his earnings as before.

MARRIAGE AND CONCUBINAGE OF COSTERMONGERS.

Only one tenth—at the outside one tenth—of the couples living together and carrying on the costermongering trade, are married. In Clerkenwell parish, however, where the number of married couples is about a fifth of the whole, this difference is easily accounted for, as in Advent and Easter the incumbent of that parish marries poor couples without a fee. Of the rights of "legitimate" or "illegitimate" children, the costermongers understand nothing, and account it a mere waste of money and time to go through the ceremony of wedlock when a pair can live together and be quite as well regarded by their fellows, without it. The married women associate with the unmarried mothers of families without the slightest scruple. There is no honor attached to the married state, and no shame to concubinage. Neither are the unmarried women less faithful to their "partners" than the married; but I understand that, of the two classes, the unmarried betray the most jealousy.

As regards the fidelity of these women, I was assured that, "in any thing like good times," they were rigidly faithful to their husbands or paramours; but that, in the worst pinch of poverty, a departure from this fidelity—if it provides a few meals or a fire—was not considered at all heinous. An old costermonger, who had been mixed up with other callings, and whose prejudices were certainly not in favor of his present trade, said to me, "What I call the working girls, sir, are as industrious and as faithful a set as can well be. I'm satisfied that they're more faithful to their mates than other poor working women. I never knew one of these working girls do wrong that way. They're strong, hearty, healthy girls, and keep clean rooms. Why, there's numbers of men leave their stock-money with their women, just taking out two or three shillings to gamble with and get drunk upon. They sometimes take a little drop themselves, the women do, and get beaten by their husbands for it, and hardest beaten if the man's drunk himself. They're sometimes beaten for other things, too, or for nothing at all. But they seem to like the men better for their beating them. I never could make that out." Notwithstanding this fidelity, it appears that the "larking and joking" of the young, and sometimes of the middle-aged people, among themselves, is any thing but delicate. The unmarried separate as seldom as the married. The fidelity characterizing the women does not belong to the men.

RELIGION OF COSTERMONGERS.

An intelligent and trustworthy man, until very recently actively engaged in costermongering, computed that not three in one hundred costermongers had ever been in the interior of a church, or any place of worship, or knew what was meant by Christianity. The same person gave me the following account, which was confirmed by others:

"The costers have no religion at all, and very little notion, or none at all, of what religion or a future state is. Of all things they hate tracts. They hate them because the people leaving them never give them any thing, and as they can't read the tract—not one in forty—they're vexed to be bothered with it. And really what is the use of giving people reading before you've taught them to read? Now, they respect the city missionaries, because they read to them—and the costers will listen to reading when they don't understand it—and because they visit the sick, and sometimes give oranges and such like to them and the children. I've known a city missionary buy a shilling's worth of oranges, of a coster, and give them away to the sick and the children—most of them belonging to the costermongers—down the court, and that made him respected there. I think the city missionaries have done good. But I'm satisfied that if the costers had to profess themselves of some religion to-morrow, they would all become Roman Catholics, every one of them. This is the reason:—London costers live very often in same courts and streets as the poor Irish, and if the Irish are sick, be sure there comes to them the priest, the Sisters of Charity—they *are* good women—and some other ladies. Many a man that's not a Catholic, has rotted and died without any good person near him. Why, I lived a good while in Lambeth, and there wasn't one coster in one hundred, I'm satisfied, knew so much as the rector's name—though Mr. Dalton's a very good man. But the reason I was telling you of, sir, is that the costers reckon *that* religion's the best that gives the most in charity, and they think the Catholics do this. I'm not a Catholic myself, but I believe every word of the Bible, and have the greater belief that it is the word of God because it teaches democracy. The Irish in the courts get sadly chaffed by the others about their priests, but they'll die for the priest. Religion is a regular puzzle to the costers. They see people come out of church and chapel, and as they're mostly well-dressed, and there's very few of their own sort among the church-goers, the costers somehow mix up being religious with being respectable, and so they have a queer sort of feeling about it. It's a mystery to them. It's shocking when you come to think of it. They'll listen to any preacher that goes among them. There's another thing that makes the costers think so well of the Catholics. If a Catholic coster—there's only a very few of them—is 'cracked up' (penniless,) he's often started again, and the others have a notion that it is through some chapel fund. I don't know whether it is so or not, but I know the cracked-up men are started again, if they're Catholics. It is still the stranger that the regular costermongers, who are nearly all Londoners, should have such respect for the Roman Catholics, when they have such a hatred of the Irish, whom they look upon as intruders and underminers."—"If a missionary came among us with plenty of money," said another costermonger, "he might make us all Christians, or Turks, or any thing he liked."

THE COSTER LADS.

Among the costers the term education is (as I have already intimated) merely understood as meaning a complete knowledge of the art of "buying in the cheapest market and selling in the dearest." There are few lads whose training extends beyond this. The father is the tutor, who takes the boy to the different markets, instructs him in the art of buying, and when the youth is perfect on this point, the parent's duty is supposed to have been performed. Nearly all these boys are remarkable for their precocious sharpness. To use the words of one of the class, "these young ones are as sharp as terriers, and learns every dodge of business in less than half no time. There's one I knows about three feet high, that's up to the business as clever as a man of thirty. Though he's only twelve years old, he'll chaff down a peeler so uncommon severe, that the only way to stop him is to take him in charge!"

It is idle to imagine that these lads, possessed of a mental acuteness almost wonderful, will not educate themselves in vice, if we neglect to train them to virtue. At their youthful age, the power of acquiring knowledge is the strongest, and some kind of education is continually going on. If they are not taught by others, they will form their own characters—developing habits of dissipation, and educing all the grossest passions of their natures, and learning to indulge in the gratification of every appetite without the least restraint.

As soon as a boy is old enough to shout well and loudly, his father takes him into the streets. Some of these youths are not above seven years of age, and it is calculated that not more than one in a hundred has ever been to a school of any kind. The boy walks with the barrow, or guides the donkey, shouting by turns with the father, who, when the goods are sold, will, as a reward, let him ride home on the tray. The lad attends all markets with his father, who teaches him his business and shows him his tricks of trade; "for," said a coster, "a governor in our line leaves the knowledge of all his dodges to his son, jist as the rich coves do their tin."

The life of a coster-boy is a very hard one. In summer he will have to be up by four o'clock in the morning, and in winter he is never in bed after six. When he has returned from market, it is generally his duty to wash the goods and help dress the barrow. About nine he begins his day's work, shouting while the father pushes; and as very often the man has lost his voice, this share of the labor is left entirely to him. When a coster has regular customers, the vegetables or fish are all sold by twelve o'clock, and in many coster families the lad is then packed off with fruit to hawk in the streets. When the work is over, the father will perhaps take the boy to a public house with him, and give him part of his beer. Sometimes a child of four or five is taken to the tap-room, especially if he be pretty and the father proud of him. "I have seen," said a coster to me, "a baby of five years old reeling drunk in a tap-room. His governor did it for the lark of the thing, to see him chuck hisself about—sillyfied like."

The love of gambling soon seizes upon the coster-boy. Youths of about twelve or so will as soon as they can get away from work, go to a public house and play cribbage for pints of beer, or for a pint a corner. They generally continue playing till about midnight, and rarely—except on a Sunday—keep it up all night.

It ordinarily happens that when a lad is about thirteen, he quarrels with his father, and gets turned away from home. Then he is forced to start for himself. He knows where he can borrow stock-money and get his barrow, for he is as well acquainted with the markets as the oldest hand at the business, and children may often be seen in the streets under-selling their parents. "How's it possible," said a woman, "for people to live when there's their own son at the end of the court a-calling his goods as cheap again as we can afford to sell ourn."

"REV."

A newly ordained minister writes to us that he cannot conscientiously apply to himself or others the title "*Rev.*," because the word in the Bible is only applied to Jehovah, adducing also the language of Job, "For I know not to give flattering titles," &c. No minister, certainly, should receive a title by which he would be flattered, or which would be likely to exalt him in his own estimation, and as far as brethren are acquainted with the honest scruples of any minister upon a subject of this character, they will doubtless feel bound to respect them.

It may be proper to say, however, in behalf of those who have no conscientious scruples in regard to the word, as used in most of the evangelical denominations, that it is not employed as a title of honor, of dignity, of distinction, of flattery, or of superiority, but as a professional designation, to show that the person to whom it is applied is *an ordained minister*. It is desirable, if not necessary, to have some prefix or mark, by which to distinguish this class of men, as as well others, in print and out of print; and custom has sanctioned the use of the abbreviated form "*Rev.*," for this purpose. We consider this use of it a simple matter of convenience, and liable to no serious objection.—*Mich. Ch. Herald.*

TOUCHING INCIDENT.

A correspondent of the New York Mirror, writing from Liverpool, narrates a touching incident thus: A little girl was returning to England in charge of the captain. She was the only female on board, and by her sweet simplicity had won the love of the noble captain and his passengers. The poor child was very sick nearly all the way, and became much reduced in strength. One dreary night, the fancy struck her that soda water would be refreshing, and it was given her perhaps too freely. Spasms of the stomach almost immediately ensued, and before the morning came, the little sufferer had passed away to a better world, mourning most of all that no mother's gentle hand would close her eyes in their last sleep, nor a mother's prayer (A MOTHER'S PRAYER!) linger last upon her deafening ear.

But the great, stalwart captain had almost a mother's heart. He whose voice could be heard high up aloft, when the tempest raged in its fury, had tones of gentleness and love for the poor dying child; and though he scarce knew the meaning of the word fear, tears fell like rain from his eyes upon the wasted face of the little corpse.

Beautiful, beautiful, most beautiful—though full of gloom—was the scene presented in that cabin on that wild winter's night. With exquisite delicacy and almost sacred tenderness, was the corpse laid out and preserved. But another trying time for the generous captain was yet to come, for he knew that the mother would hasten to the dock gates to meet her child the moment the ship's arrival was telegraphed. And she did. The captain saw her in an instant, and soon as the ship got near enough to enable her voice to be heard, she could no longer restrain herself, but cried out in tremulous accents—"Is Mary on board?"

The poor captain scarce knew what to say, but requested the mother to go to his hotel and he would soon be with her. I dare not attempt a description of the subsequent scenes of this simple, though sad, drama.

The Stray Lamb Recovered.—As one of the early Wesleyan ministers was riding by a farm-house, he saw a young woman whom he knew to be a back-slider. Driving to the door, and fixing a look of sympathy upon her, he asked her if she had seen a stray lamb pass. She replied that she had not. "Are you quite sure," said he, "that there has been no poor lost lamb here?" "I am quite sure," she replied. "And yet," continued he, "there has bean one here." The true meaning of the minister suddenly broke upon her mind. She burst into tears, confessed that she was the stray lamb, and promised to renew her devotion to her Shepherd. She afterwards became a devout Christian.

THE STORMS AND STARS OF MARCH.

BY REV. JAMES GILBORNE LYONS.

Harsh is the voice, and loud the war
Of storms in that ungenial time,
When leaving Southern lands afar,
The sun wakes up our Northern clime;
The long, white surges of the deep
Then break on every wailing shore,
And, foaming down each rocky steep,
The mountain torrents rage and roar.

Like rapiers driven with vengeful thrust,
On breast and brow the cold winds beat;
And rushing hail, or troubled dust,
Sweeps the rough road and echoing street:
The groaning woods are bleak and bare,
The violet slumbers yet unseen,
And those wild fields and pastures wear
No welcome tint of early green.

But God, with all a father's love,
When earth thus reft of beauty lies,
Reveals, in blazing pomp above,
The wonders of his radiant skies:
Look thou on Night's refulgent arch,
When that rude hour thy gladness mars,
And thou shalt find, in raging March,
The month at once of storms and stars.

For, lo! the great Orion burns,
Descending in the cloudless West,
And red Arcturus now returns,
Beaming at eve a sacred guest;
Far up, in circles broad and bright,
The Ram and Lion move and shine,
While Sirius lifts his orb of light,
And fills our hearts with thoughts divine.

Thus, even thus, when storms arise,
And all is dark and joyless here,
He sets before our longing eyes
The glories of that lofty sphere;
When sorely tried we grieve alone,
Or sink beneath Oppression's rod,
He whispers from his starry throne,
"Look up, O man! and trust in God."

The Cow Tree.—On the north side of a rock on the mountains of Venezuela, grows a tree with a dry and leathery foliage, its large woody roots scarcely penetrating into the ground. For several months in the year, its leaves are not moistened by a shower, its branches look as if they were dead and withered; but when the trunk is bored, a bland and nourishing milk flows from it. It is at sunrise that the vegetable fountain flows most freely. At that time the blacks and natives are seen coming from all parts provided with large bowls to receive the milk; which grows yellow and thickens at its surface. Some empty their vessels on the spot, while others carry them to their children. One imagines he sees the family of a shepherd who is distributing the milk of his flock. It is named the *palo de vaca*, or cow tree.

AGRICULTURAL.

DISCIPLINING FOWLS.

The Chinese, living in canal boats send their ducks ashore, during the day time, to earn their living, and whistle them home at night. The *last* duck gets a switching: there is consequently a *duck-race*—each one trying *not* to be the last.

Some years back, I kept a few fowls, and among them was a very fine, large Dominique cock, that *would* get into my flower garden, and then call all his family about him. There was, of course, great scratching among them until I interrupted the sport by driving them off. The hens would fly in great alarm; not so chanticleer; but perching himself on the fence, he would send me a crow of defiance, and, as soon as my back was turned, cluck a recall to his hens.

This scene was repeated so often that at last I got out of patience with his impudence and ran him down. When caught, I thought the Chinese method of drilling birds of another feather might have some effect upon my prisoner; so, holding by his legs, I laid him down at his favorite scratching ground, and, with a light switch whipped him across the wings. After he had been well chastised, I let go of him and arose; but he lay still. I stepped back a foot or two, when he raised his head. At a threatening motion of my switch, however, he laid his head down again. I then retreated some twenty feet, keeping my eye upon him, and holding the switch "in terrorem." He lay almost perfectly quiet during the time. Occasionally he would raise his head, but the slightest motion of my right arm, at this distance, was sufficient to make him resume this very unnatural position.

Being very much amused at the success of my experiment, I held him in this position by the power of whip and eye, for some fifteen minutes, and, in the end, had little difficulty in starting him off.

The consequence was a complete reformation in his moral character, and he never afterwards trespassed on grounds that were forbidden him.

Probably some of the farmer boys that read the *Evening Post*, may like to repeat the experiment; if so, let me advise them not to act cruelly towards what ought to be, the pet of the farm-yard. The lightest possible switch should be used—a blade of grass will almost answer. It is not the pain he suffers but the degradation that has effect.—*Evening Post.*

CUTTINGS IN BRICK DUST.

I have had great success in propagating plants lately, especially the more tender kinds of greenhouse plants. As I think my good luck depends not so much upon the treatment as the material I use, I beg you to "make a note of it" for the benefit of your readers.

This material is brick dust, the refuse of kiln after burning, or what may be made by taking soft bricks and pounding them up. Enough may be had at any brick yard for a mere trifle to last a great while, but I think the fresher it is the better. For those plants most difficult to root, such as Daphnes Heaths, Cape Jasmines, &c., I fill shallow cutting pots entirely with brick dust (except about an inch at the bottom, which is filled with coarse lumps of brick, to secure a good drainage.) For plants that root more easily I use half brick dust and half sandy loam.

It is quite surprising how much more certainly and quickly cuttings of all sorts root in brick dust than in sand or in loamy soil in the common way. "Damping off," which is so fatal to cuttings made in the ordinary way, rarely happens when brick dust is used, and from the mass of fibre quickly thrown out from the bottom of the cuttings I am convinced that there is something more than the texture of the brick dust which causes the much greater vigor and success of cuttings planted in brick dust over those planted in the ordinary way.—*Exchange.*

BEDDING FOR STRAWBERRIES.

It is an excellent thing to cover the ground around your strawberry plants. It keeps the soil light, warm, and moist, keeps down the weeds, and keeps the fruit from being covered with sand. The *Prairie Farmer* says:

"The English use straw—hence the name *strawberry*. Of late, spent tan bark is much recommended; and where plenty, is no doubt a first rate article; we have seen it stated somewhere that it is apt to *flavor the fruit*. This would be fatal to it if true to any great extent. Saw dust—which, by the way, is a first rate manure—would be unexceptionable, and would be far better employed in mulching lands than in floating down creeks, or going off in smoke to the clouds. Let those who live near saw mills look out for the saw dust—it will pay for hauling."

THE PIG USED UP.

A traveling correspondent of Fraser's Magazine writes from Cincinnati, and thus describes the economy by which the hog is used up:

What Crocodiles were in Egypt, what cows are in Bengal, or storks in Holland, pigs are here, with this trifling difference—their sacredness of character lasts but as long as their mortal coil; and this is abbreviated without ceremony, and from the most worldly motives. In life the pig is free—is humored; he ranges the streets; he reposes in thoroughfares; he walks between your horse's legs or your own; he is every where respected; but let the thread of his existence be severed, and, shade of Mahomet what a change! They think in Cincinnati of nothing but making the most of him. How many of his kind perish annually to cement the vast prosperity of this city, cannot be told. About fifteen years ago, when it contained only one fifth of its existing population, a few bold speculators began the trade. Selecting the hams and the sides of the animal, they made pickled pork; of the rest they took small account: soon, however, the idea occurred to one more acute than his fellows, that the heads and the feet, nay even the spine and the vertebræ, might be turned to account. Trotters are cheeks had their partisans, and these parts looked up in the market. About this time the makers of sausages caught the inspiration; they found these luxuries saleable; and so many pigs were to be slaughtered that the butchers were willing to do it for nothing, that is to say, for the perquisite of the entrails and offal alone. The next step was due to the genius of France. A Frenchman established a brush manufactory, and created a market for the bristles; but his ingenuity was outdone by one of his countrymen, who soon after arrived. This man was determined, it seems, to share the spoil; and, thinking nothing else left, collected the fine hair or wool, washed, dried, and curled it, and stuffed mattresses with it; but he was mistaken in thinking nothing else left, as yet little was done with the lard; they invented machines and squeezed oil out of it—the refuse they threw away. Mistaken men again! this refuse was the substance of stearine candles, and made a fortune for the discoverer of the secret. Lastly came one who could press chemistry into the service of mammon; he saw the blood of countless swine flowing through the gutters of the city; it was all that was left of them; but it went to his heart to see it thrown away; he pondered long, and collecting the stream into reservoirs, made prussiate of potash from it by the ton. The pig was used up.

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"The subject of your works intimately concerns all, and your treatment of it, so far as we can judge, is scientifically correct, and certainly it is new and entertaining. With our view of the value of an early acquaintance of the great laws of health, and of the pre-eminent merits of your several works, as judged from their long-tried influence over a large collection of young persons, we greatly desire to see some one of them introduced, as a general text-book, into every school in the country."—*Rev. W. H. Tyler, Principal of the Young Ladies' Institute, Pittsfield, Mass.*
"Having used Dr. Lambert's, among other works on Physiology, in my school, I feel prepared to give *it* the decided preference because of its simplicity of arrangement, its beauty, ease, and clearness of diction, and, I might say, its perfect adaptation to the class of minds for which it is designed. Its freedom from technicalities, and the practical tendency of its remarks, must commend it to every teacher and general reader."—*Rev. T. M. Cann, Principal of one of the finest Young Ladies' Schools in Pa.*
"I have attentively and for practical purposes examined your books on Physiology, more particularly the Second Book, which I consider *better than any* with which I am acquainted, to be used as a school book, on the subjects of which it treats. The intelligent teacher cannot fail to make it an interesting and valuable branch of study."—*Prof. Barnham, Prin. Eng. Dep., Barr. Sem.*
"Physiology, as a study, has been already extensively introduced into the common schools; from our experience as a teacher, we are free to say, under great disadvantages from the want of a proper text-book. This difficulty is now removed, and we feel confident that no parent or teacher who becomes acquainted with this work will use any other."—*R. E. Young, Esq., Editor of the Post, and an experienced Teacher of Public Schools.*
"There is certainly no better subject for a child to study; and as correctness is so essential in these branches, this book is to be recommended above any other published."—*Centre Democrat, (Pa.,) written by a Physician.*
"If we do not mistake, in looking over the book, we have seen some of the noblest and most improving sentiments that ever came from the pen of any man."—*Eastern Argus, (Me.)*
THE AUTHOR OF THE ABOVE SERIES will be happy to render his services to any Institution or Lyceum, as a Lecturer, and will use in connection with his lectures, illustrative apparatus. Terms reasonable. His place of address, till April 1, will be Marlboro' Hotel, Boston. At any time he may be addressed, care of SANBORN & CARTER, Portland, or LEAVITT & CO., New York. 6

CYTHEREAN HAIR WASH,
COMPOSED OF ROSEMARY AND CASTOR OIL,
For Beautifying, Restoring and Cleansing the Hair,
WITHOUT giving it an oily or dry appearance, as many of the Preparations now in use have a tendency to. It will give to Sandy Hair an AUBURN HUE, and to all Light or Brown Hair a very DARK AND RICH appearance and color. If rubbed well into the roots of hair with a stiff brush, it will afford immediate relief for the
HEADACHE.
It has been used in the same way with remarkable success to prevent the Hair from FALLING OFF, and is recommended with confidence to those troubled with this annoyance.
Put up in 25 and 75 cent Bottles,
to convince those who may wish to give it a trial with a small bottle before purchasing the larger, in which it comes much cheaper.
Prepared and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum.
—ALSO FOR SALE—
A splendid assortment of Pearl, Ivory, Buffalo Horn, and Shell-back HAIR BRUSHES, with a good assortment of Common Brushes.
N. B. All orders, by Express or otherwise, will receive prompt attention, if addressed as above. 10—tf

GENERAL TWIGGS'
HAIR DYE OR COLOR RESTORER.
MOST people have probably heard of the accidental discovery of this article by General Twiggs, of the U. S. A., but for the benefit of those who may have not, we give the following particulars:
The General returned from Mexico with his head as white as snow, and his forehead covered with a cutaneous eruption; for the latter a physician in New York advised the use of
Sugar of Lead—Lac Sulphur—and Rose Water.
This mixture cured the eruption, and much to his and his friends astonishment changed his hair to its original color, which it has since remained.
Its repeated use proves it to be a color restorer of White or Gray Hair, without coloring or injuring the skin. It is applied in a moment with a bit of fine sponge.
Prepared and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum, Boston.
N. B. Orders by Express will receive prompt returns. 10—tf

LYON & POWERS,
MERCHANT TAILORS,
Respectfully solicit an examination of their new and complete assortment of
EUROPEAN AND AMERICAN FABRICS,
Which they will make up in the best styles
ALSO, A CHOICE STOCK OF FINE
Ready-Made Clothing and Gentlemen's Furnishing Articles,
AT LOW PRICES.
Lower Floor and Chambers,
58 & 56 WASHINGTON STREET, BOSTON.
GEO. LYON.
A. H. POWERS. 13—

REED ORGANS, SERAPHINES,
MELODEONS, METRONOMES AND PATENT TUNING FORKS.
THERE are no better instruments for accompanying choirs, than Reed Organs, provided they are of the right construction and of the best quality. The subscriber, being a practical organist, selects and keeps constantly on hand, a supply of these instruments of the best construction, which he can warrant in every particular. Prices from $100 to $125.
Seraphines, piano pattern, of the best quality, constantly on hand; prices from $55 to $85.
Melodeons, of first quality of tone, for $40 and $45.
Tuning Forks. Just received, a new article of Tuning Forks, which give every tone of the chromatic scale. Price $5 each. By the aid of these forks the most inexperienced person can tune a piano forte, Seraphine or Melodeon, as they fix the temperament of an octave perfectly. They are also invaluable for tuning stringed instruments, and for choristers who use a tuning fork for pitching tunes, as it gives the tone of each sound of the chromatic scale.
Metronomes. Received per steamship Europa, from England, a new article of Metronomes, which mark time as perfectly as Maelzel's celebrated Metronomes, and are yet afforded for $2 each.
For sale at A. N. JOHNSON'S Tremont Temple Music Store, 86 Tremont street, (in the Tremont Temple,) Boston. 12—4t

FEATHERS, MATTRESSES,
BEDS AND BEDDING, BEDSTEADS!
A. L. HASKELL, respectfully informs his friends and the public, that he has opened a STORE at
NO 8 UNION STREET, BOSTON,
(Corner of Scott Court,) where he has on hand a select assortment of FEATHER BEDS, BEDDING, MATTRESSES, BEDSTEADS, CLOCKS and LOOKING GLASSES, which he offers at prices that cannot fail to give satisfaction.
☞ Hotels and Boarding Houses furnished at short notice, and on the most reasonable terms.
☞ Ship's Cabins furnished, and Pew Cushions made to order.
12—6m

CHURCH BELLS.
BELLS of any size either in *Chimes* or Single, cast to correct musical tone, can be had of the subscribers at short notice.
HENRY N. HOOPER & CO.,
52—1y No. 24 Commercial street.

HOME SCHOOL FOR GIRLS
AT FRAMINGHAM.
THIS School continues, as heretofore, under the joint care of Mr. and Mrs. Brewer.
There are four terms in each year, of eleven weeks each, commencing on the first Tuesday in the months of March, June, September and December.
Terms: For board and tuition, per quarter, $40 00
Day Scholars, " " 8 00
For Music and Drawing, an extra charge is made, regulated by the charges of the teachers employed.
References: Mr. Geo. B. Emerson, Wm. H. Foster, Esq., (Cashier, Bank of Commerce) Boston; Rev. A. R. Baker, Medford; Rev. D. W. Stevens, Mansfield; Rev. J. W. Olmstead, Mr. J. W. Brown, L. S. Wheeler, Esq., Framingham. RUFUS F. BREWER.
Framingham, March, 1851. 10—3mos

MECHANICS'
MUTUAL BENEFIT ASSOCIATION.
OFFICES, No's 9 and 10, Foot's Building, Springfield, Ms., and 92 State street, Boston.
Accumulated Cash Capital, $13,000; Guaranty Capital, $27,000.
This is an Association of Mechanics and others, formed for the mutual benefit of each other in case of sickness or accident.
By the payment of the following Annual Rates, you will become a Life Member, and will be entitled to a weekly benefit during life, if you should be disabled, by sickness or accident, from attending to your ordinary business or occupation.
YEARLY DEPOSIT FOR MEMBERS UNDER 50 YEARS OF AGE.
By paying Two Dollars per year you will draw $2 00 per week.
Three..3 00
Four...4 00
Five...5 00
Six..6 00
Seven..7 00
Eight..8 00
Those over fifty years of age, will be charged 25 per cent. extra.
$1 50 Admission Fee will be charged in addition to the above the first year, and must be paid at the time of making application, and the first year's deposit within thirty days.
Officers—R. Crossett, President; A. M. Galpin, A. H. Wildes, Vice Presidents; H. H. Darling, Secretary and Treasurer.
Finance Committee—A. M. Galpin, G. Pillsbury, Rev. R. H. Conklin, L. W. Kimball, S. S. Hubbard. Boston, A. H. Wildes, Hon. Eliot Ward, H. Josselyn, A. V. Lynde, Esq., J. B. Butler.
References—Ex-Gov. Slade, of Vermont; Hon. J. R. Giddings, M. C.; Hon. Edward P. Little, Marshfield; Rev. D. N. Merritt, Housatonic, Ms.; Hon. Orson Wood, M. D., Somers, Ct.; S. A. Orr, M. D., East Bridgewater; Seth Rogers, M. D., Worcester, Ms.; Hon. Alpheus Felch, U. S. Senator; Hon. Seth M. Gates, M. C., N. Y.; C. Lynde, Esq., Johnson, Vt.; Hon. B. F. Hallett, Boston; Hon. P. H. Pierce, Middleboro'.
Springfield.—Rev. S. Osgood, D. D.; Rufus Elmer, Merchant; John L. King; G. C. Wood, M. D.; J. T. Rockwood, Merchant; Homer Foot, Esq. 8—3m

AMERICAN SUNDAY SCHOOL UNION.
THE following valuable works have issued from the press of the American Sunday School Union during the last two years.
Those Sunday schools that contemplate replenishing their libraries will find a rich variety from which to select, by calling at the Depository in Cornhill.

Thomas Brown	8	People of Persia	21
Silver Cap	8	Alfred the Great	21
Give up? No never	8	Plants and Trees of Scripture	21
The Fountain	8	The Reformation, Part 1	21
The Tower Mark	9	do do Part 2	21
The Two Cottagers	9	Senses and the Mind	21
The Apostolic Fisherman	9	Geography of Plants	21
The Two Homes	9	Life and Times of Leo the Tenth	21
Samuel Tyndale	9	Good Health	21
Little Queen	9	Iona	21
Little Bill at the Pump	9	Ancient Egypt	21
Macdonald	12	Idumea	21
Turning Point	12	Stories of School Boys	23
Little Jim	12	Mary Grey	25
Willow Grove Cottage	14	Simple Ballads	25
Lynns Creek	14	Evidences of Christianity	25
Old Herbert	14	Arts of Life	25
Daisydingle Sunday School	14	Grace Dermott	25
Hubert Lee	14	Child's Companion '49	27
Discontented Boy	14	do do for 1850	27
Bar of Iron	14	Eagle Hill	28
The Fuchsia	14	Evenings in France	28
Sowers and Reapers	14	Life of F. C. Paul	30
Roberts Family	14	Life Pictures	30
John Lang Bickersteth	14	Holiday Hours Improved	30
Kinanvo; the Converted African Boy	16	New Scholar	30
Am I a Sinner	16	Old James, the Irish Pedlar	35
Fretful Girl	18	Fanny and her Mother	37
Mary Ellis	18	Mary Carrow's School	37
Prize Garden	18	Moral Heroism	45
Rosa's Childhood	18	Cottage Lectures on the Pilgrim's Progress	50
Gift for My Scholars	18	Christiana and her Children	50
John Britt, the Happy Mute	18	Life of Luther, by Dr. Sears, 18mo.	50
Child's Book of Animals	20	do. 12mo.	1 00
The Druids	20	Common Sights in Town and Country	50
Two Sufferer's Contrasted	21	Biblical Antiquities, New Edition 12mo.	75
The Swiss Pastor	21	Youth's Penny Gazette, bound for 1849	40
Heroine of a Week	21	do. for 1850	40
The Crusades	21	Sunday School Journal, 1849	50
Arctic Regions	21	do. for 1850	50
Whale-Fishers	21		
Life of Napoleon	21		
Court of Persia	21		
Life of Lavater	21		
Life's Last Hours	21		

HENRY HOYT, 9 Cornhill.
☞ Please preserve this list for reference. 11—6w

A. H. HOVEY & CO.,
(SUCCESSORS TO N. & C. B. DANA,)
DEALERS IN GRASS SEED,
11—3m No. 1 Central Wharf, Boston.

PLOUGHS, MANURE FORKS, &c.
PARKER & WHITE, manufacturers of Improved Agricultural Machines, 8 and 10 Gerrish Block, Blackstone street, Boston, offer for sale
300 Martin's Improved Eagle Plows.
300 doz. Partridge's, Morse's, King's, &c., Cast Steel Manure Forks, 4, 6, 8 and 10 prongs.
150 Improved Cultivators and Harrows.
75 Improved Seed Sowers and Cornplanters.
500 doz. Concave Cast Steel Hoes.
1000 " Ames', White's, Carr's, and Stone's Cast Steel Shovels.
500 Thermometer and Cylinder Churns.
Corn Shellers, Iron Bars, Picks, Bog Hoes, &c., at wholesale or retail. 11—1y

FLOUR AND PRODUCE.
SEWALL B. BOND, No. 1 Railroad Block, corner of Beach and Lincoln streets, has for sale Extra Family Flour, and various qualities of Flour and Wheat Meal, in barrels, half barrels and bags. Also—Country Produce generally. 17—1y

ANSON PECK,
MANUFACTURER and dealer in Combs, Jewelry and Fancy Goods. The subscriber continues to keep constantly on hand, every new and desirable pattern of Shell, Buffalo, and common Horn Combs; also all the variety of Shell Side, Round, Neck, Puff and Twist Combs, Buffalo Dress do., Ivory do.; Fine Ivory of every size and quality; Fine Cutlery, English and American Porte Monaies, Cigar Cases, Fancy Statuary, Note Paper, Envelopes, Portfolios, &c., Rosewood Boxes, Watch Stands, Dressing Cases, Backgammon Boards, Games, New Game of Tivoli; Toys in great variety. All of the above will be sold at the lowest cash prices.
Liberty Tree Block, 2 Essex street, Boston. 11—

JAMESONS' EATING HOUSE,
NO. 1 SPRING LANE,
NEAR THE OLD SOUTH CHURCH.
BILL OF FARE—DINNER.

SOUPS		PASTRY.	
Of all kinds, per plate,	12 1-2	COOKED TO ORDER.	
ROAST.		Ham and Eggs,	
Roast Beef,	12 1-2	Beef Steak,	
" Pork,	12 1-2	Pork Steak,	
" Veal,	12 1-2	Mutton Chop,	
" Lamb,	12 1-2	Broiled and Fried Liver,	
" Mutton,	12 1-2	Stewed Oysters.	
BOILED.		BAKED.	
Boiled Corned Pork,	12 1-2	Baked Chicken Pie,	12 1-2
" Corned Beef,	12 1-2	Baked Veal Pie,	12 1-2
" Leg of Mutton, (Caper Sauce,)	12 1-2	Baked Beans,	6 1-4
" Shoulder of Pork and Vegetables,	12 12	PUDDINGS	
		Of all kinds, per plate,	6 1-4
FISH.		TEA, COFFEE, COCOA,	
Boiled, Fried, &c. per plate,	12 1-2	Per Cup,	3 cts

52—tf

THE TOILET!
PANARISTON SOAPS,
MANUFACTURED BY ISAAC BABBITT, 664 WASHINGTON ST., BOSTON.
For sale by Andrew Kitchen & Co., 257 Washington st.,
To whom all orders should be addressed. Retailed by Druggists and Grocers generally.
PANARISTON SHAVING CREAM: Panariston Shaving Soap, in solid rolls. Cytherean Cream, for washing, bathing, and shampooing. Shaving Powder, and Panariston Soap, for medical uses.
All these Soaps are put up in the neatest manner, and warranted of perfect purity and unequalled for the uses for which they are made. Those who have once used them never use any other. These Soaps are recommended as preferable to all others by the best authorities.
Rev. John Pierpont says of the Shaving Soap, "It is unequalled as a preparation for the razor, by any thing that I have ever found." Dr. A. A. Hayes, State Assayer, says of the Cytherean Cream, "I have never met with any soap compound which in cleansing the most delicate skin, would, like this, leave it perfectly moist, soft, and healthy." Dr. Walter Channing says, "I have no memory of so good an article." Dr. Luther V. Bell, Superintendent of the McLean Asylum, says, "It is superior to any other saponaceous compound I have known." Hon. Horace Greeley, of the New York Tribune, says, "We have tried it and pronounce it perfect; no other soap is worthy of being mentioned the same day." Dr. Bailey, editor of the National Era, says, "It is in all respects the very best that we have ever used." Mrs. Swisshelm, editress of the Pittsburg Saturday Visiter, says, "It is superior to any thing in the soap line, either soft or hard." 11—6m

PURE NATIVE WINE.
THE subscriber has received from the Manufacturers, Messrs. Glazier & Flint, of South Ashburnham, Mass., a consignment of their native Wine, made expressly for communion use. The Manufacturers offer this wine to the public with the assurance that it contains nothing of an alcoholic nature except the strength of the wild native grape. I have examined the wine. I think it is preferable to any imported I have seen. B. H. SKINNER,
8—eptf 112 Court st., Boston.

TO PERSONS OUT OF EMPLOYMENT.
BOOK AGENTS WANTED.
THE subscriber publishes a large number of most valuable Books, very popular, and of such a moral and religious influence that while good men may safely engage in their circulation they will confer a *public* benefit, and receive a *fair compensation* for their labor.
They are too numerous to be described in this advertisement. Persons wishing to engage in the sale of them, will receive promptly by mail a circular containing full descriptions, with the terms on which they will be furnished, by addressing the Publisher, *post-paid.*
7—2m ROBERT SEARS, 128 Nassau st., N. Y.

CARRIAGES AND HARNESSES FOR SALE.
MAY be found a good assortment of light covered, open and Express Wagons, with a variety of other Carriages, new and second-hand. Harnesses and Collars of all descriptions, and warranted. Also, Cloths for Carriage Lining, Russia Sheeting, Painted Carpet, Woolen Hocking, Coach wrenches, Copal varnish, Linseed and Neat's Foot Oil. Carriages painted and trimmed in good shape, at fair prices and at short notice. HOLLIS HASTINGS.
Framingham, 1½ mile east of Centre village. 7—tf

TWO HOUSES FOR SALE,
FORTY RODS from the Somerville Depot, Charlestown Neck;
One of 12 Rooms, and 6000 feet of land;
One with 10 Rooms, and 4400 feet of land:
Situated on Brighton street.
Possession given of one at ten days notice; the other the first of May.
Inquire of I. R. PRUDEN, 16½ Long Wharf, Boston. 12—9w

MILLS & FORRISTALL,
NO. 8, NORTH MARKET SQUARE,
Near Faxon's Sign of a Large Boot,
BOSTON.
WHOLESALE AND RETAIL DEALERS IN
CUTLERY, CLOCKS, WATCHES, JEWELRY,
Gold and Silver Pencils, and Gold Pens, Silver Spoons and Toys,
COMBS OF EVERY DESCRIPTION.
BLANK BOOKS, PRINTS, BRUSHES,
Shaving Apparatus, Pocket Books, Wallets, Steel Pens,
PAPER AND STATIONERY.
VIOLINS, ACCORDIANS, AND OTHER MUSICAL INSTRUMENTS;
With an endless variety of FANCY GOODS, which they will buy, sell, or exchange, on terms that cannot fail to give satisfaction. Traders from the country are respectfully invited to call before purchasing elsewhere.
E. S. MILLS. P. J. FORRISTALL.
Watches and Jewelry repaired in the neatest manner.
M. & F. are Agents for the sale of C. A. Cobb's superior Pocket Books and Wallets. Also American Cutlery. 23—tf

PULPIT FURNITURE AND CUSHIONS.
THE subscriber would respectfully inform church-going people and committees who are about building meeting-houses, that he is prepared, at all times, to furnish churches with cushions of any desired quality at very reasonable prices.
Also, Pulpit Furniture of any style that may be required and at low prices.
Any information which may be required by societies who contemplate building, or remodeling churches, in regard to the expense or the cost of material for cushions will be cheerfully given.
Having had much experience in Cushioning churches I feel confident of giving entire satisfaction.
I have on hand and can furnish at all times, Damasks and Moreens of any color that may be required. Also, Curled Hair, Husk and Palm Leaf. H. M. CURRIER,
5—3m 27 Cornhill, up stairs, next door to B. B. Mussey & Co.

SALAMANDER SAFES.
G. W. ADAMS & CO., Smiths and Machinists, manufacture and keep constantly for sale a superior article of SALAMANDER SAFES. These Safes are put together in the most substantial and workmanlike manner, and cannot be destroyed by fire, being lined with a perfect non-conducting substance, and are free from all dampness.
Also, manufacture SAVAGE'S PATENT DERRICK; Boom Derrick Cranes; Hoisting Wheels for Stores; CRUTCHERSON'S IMPROVED CRACKER MACHINE; Steam Engines and Machinery, in all its branches, done to order. Particular attention paid to making every variety of Iron Fence and Balcony Railing, Iron Doors, Shutters, Gratings, Sash and Smiths' work generally.
G. W. ADAMS, } G. W. ADAMS & CO.,
NATH'L CHESNEY, } Corner of Causeway and Friend Streets.
S. A. DENIO, }
Boston, May 15, 1847.
Salamander Safes.—Our readers are referred to Messrs. G. W. Adams & Co.'s advertisement of Salamander Safes. It is a good vessel that amid the violence of the storm preserves safely one's cargo. A Safe made by these gentlemen, as many of our readers have already been informed, preserved in good condition our books in the fire at 32 Washington Street, in March last, by which the office of the Christian Reflector was entirely consumed. Of the superior manufacture of Messrs. A. & Co.'s Safes, we have no doubt, and as we have good reason, so we take much pleasure in commending them to the attention of purchasers.—*Ch. Watchman & Reflector.*

DAGUERREOTYPES,
At No. 34 Tremont Row, Boston.
MR. J. STONE would respectfully inform the public that from his long experience in the art, he is prepared to execute Daguerreotype in its various branches, with beauty of tone and finish, truthfulness of character, and durability, unsurpassed by any other establishment in the city of Boston. Mr Stone would also say that he will attend to the taking Daguerreotypes of corpses and the sick, or aged and infirm, at their place of residence. Also, particular attention given to children at his rooms. The public are respectfully invited to call and examine specimens, and also try his skill at picture making.
Prices reasonable, satisfactory likenesses or no charge.
Remember, 34 Tremont Row, Boston, *is the place.*
20 J. STONE.

SUPPORTERS AND SHOULDER BRACES.
WILSON'S Abdominal Supporter was patented May 26, 1843, and is improved and for sale at 51 Cornhill, Boston, and by the subscriber, at West Townsend, Mass. Also, a new article of Shoulder Braces and Suspenders combined, for ladies, gentlemen and children. 16 SILAS BRUCE

REMOVAL.
E. H. WAKEFIELD has removed to No. 42 North Marketstreet, a short distance north of Faneuil Hall, where he intends keeping a full assortment of Wood and Willow Wares, Painted Pails, Tubs, Buckets, Brooms, Brushes, and Baskets, with all the various articles in the trade, and solicits the patronage of his friends and the public. 14—tf

A. R. CAMPBELL'S
TEMPERANCE REFRESHMENT ROOMS,
Nos. 7 & 8 Wilson's Lane, Boston.
MEALS served up at all hours of the day—Sundays excepted. Ladies can visit these Rooms, in company with gentlemen, and with perfect propriety, as such is the custom of the place.
2—tf

STAINED AND ORNAMENTED GLASS.
STAINED CUT AND ORNAMENTED GLASS, of various Colors and in a great variety of Patterns, drawn expressly for Side Lights, Church, Steamboat, Ship, and other ornamented Windows. Leaden and Metal SASHES made to order. Ground and Enamelled GLASS by the wholesale and retail.

FIRE AND WATER PROOF PAINT.
The Ohio Metallic Paint is constantly kept by the subscriber. The Paint is now used quite extensively on Roofs, Steamboats, Dwelling Houses, Barns, Railroad Cars, &c. It is an excellent paint for Brick Buildings and Iron Shutters, as it is impervious to moisture.
All orders addressed to the undersigned will meet with prompt attention. J. M. COOK,
15—1y 16 Atkinson street, Boston

STOVES, &c.
JOSHUA C. COLLINS,
NO. 57 Union Street, near Haymarket Square, Boston, would invite his friends and the public generally, to call and examine his assortment of
COOKING, PARLOR, AIR-TIGHT AND OTHER STOVES.
Also Japanned and Tin Ware, &c.
All of which he offers on the most reasonable terms, at Wholesale and Retail. 36—1y

FAMILY SCHOOL FOR MISSES.
MRS. SARAH H. BROWN informs her patrons and friends that she continues to receive into her family such pupils as prefer private instruction in the various English branches, Pencilling, the Latin and French Languages, and Music.
Terms, including board and tuition, $36 per 12 weeks. Music, and use of Piano one hour a day, $6 per 12 lessons.
Pupils from the ages of nine to fifteen years, who desire to remain at school a series of terms, are preferred.
Spring Term to commence April 2.
References: Rufus Babcock, D. D., Philadelphia; Rev. E. L. Magoon, New York city; Baron Stow, D. D.; Henry Upham, Esq., of the Watchman and Reflector, Boston; Rev. T. D. Anderson, Roxbury; Dea. Silas Bruce, West Townsend.
West Townsend, Jan. 27, 1851. 5—3m

AMORY HALL.
THE MAMMOTH CAVE
IN all its vastness and beauty, representing 47 different scenes. The Niagara River and Falls. The Falls in Summer and Winter, and by Moonlight. The Western Prairies by day, by night, and on fire, &c. Vocal and Instrumental music by
THE MISSES RILEY,
known as the Maine Sisters, whose musical talents have gained them great popularity in the city.
Very liberal arrangements made with Public and Sunday schools.
Open every evening at 7½ o'clock. Wednesday and Saturday, at 3 o'clock, P. M.
Admittance 25 cents. Children under 10 years of age, 12½c.
9—tf

CLOCKS FOR CHURCHES,
PUBLIC BUILDINGS, RAILROAD STATIONS, &c.
THE subscribers having made important improvements in the construction of Clocks, especially in the apparatus for counteracting the influence of the changes of temperature upon the pendulum, and in the retaining power, which keeps the clock going while being wound up, together with a most precise method of adjusting the pendulum to correct time, are prepared to furnish Clocks of a quality superior to any made in the United States, both for accuracy of time keeping, and durability. They speak with confidence, having tested their performance for several years. The terms will be such as to afford purchasers ample opportunity of testing their qualities. All Clocks not proving satisfactory when completed, may be rejected. Address SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has fully established his reputation as one of the first Clock Makers in the world."—*Scientific Amer.* 40—1y

FASHIONABLE FURNITURE.
THE SUBSCRIBERS have just opened their new and spacious Ware rooms
NOS. 384 AND 386 WASHINGTON STREET,
opposite the Boylston Market, in the "Liberty Tree Block," and have stocked them with a rich and elegant assortment of Fashionable Furniture, of the latest styles, in Rose Wood, Oak, Black Walnut and Mahogany—Sofas, Easy Chairs, Pier Seats, Ottomans, Sewing Chairs and other Drawing Room Furniture, in Elizabethan, Medallion and other styles; Etageres, Sofas, centre and side Tables, and every other article appertaining to a well-finished Drawing-Room; Rich Painted and Gilt Chamber Sets, do. do. in Flowers, Landscape and Scroll Work, all of their own exclusive designs; London Portable Desks; Antique and Fancy Chairs, What Nots, Book Cases, &c.
Also, a large variety of medium and low priced Furniture, made in the most thorough and substantial manner; Pure Spanish Hair Mattresses and Kiln Dried Feathers; Brocatelle, Satins, Brocade do., Satin de Laine, Chintz de Laine, Damasks, &c. &c.
Every article bought at this establishment will be warranted, it being the intention of the subscribers to keep a better stock than is usually found on sale. SAMUEL BEAL & SON.
21—1y

BIBLES! BIBLES!
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9—3m

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Very truly yours, G. W. UNDERWOOD.
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I hereby certify that the above statement of my wife is in conformity with my own views of her case and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN.
The above named Joseph Dean and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT,
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